السيد مرتضى العسكري

عبد الله بن سبأ

وأساطير أخرى

الجزء الأول

‘ABDULLÃH IBN SABA’
and
Other Myths

By

as-Sayyid Murtaḍã al-‘Askarī

Translated by

M. J. Muqaddas

PART ONE

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In the Name of Allãh,
The All-compassionate, The All-merciful

Praise belongs to Allãh, the Lord of all being;

the All-compassionate, the All-merciful;

the Master of the Day of Judgement;

Thee only we serve, and to Thee alone we pray

for succour;

Guide us in the straight path;

the path of those whom Thou hast blessed,

not of those against whom Thou art wrathful,

nor of those who are astray.

* * * * *

O ' Allãh! send your blessings to the head of
your messengers and the last of
your prophets,
Muhammad and his pure and cleansed progeny.
Also send your blessings to all your
prophets and envoys.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ
اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ۝ اَلرَّحْمٰنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ

اَللّٰهُمَّ صَلِّ عَلٰى
سَيِّدِ رُسُلِكَ وَخَاتَمِ أَنْبِيَائِكَ
مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ
وَصَلِّ عَلٰى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ

تصدير

– ١ –

يسرُّنا – و الحَمْدُ لِلّهِ – أنْ وفّقنا اللّه سبحانه لـنشـر ترجمة انجليزيّة كاملةٍ للجزء الأوّل من كتاب (عبداللّه بن سبأو أساطيرأخرى) تأليف العـلّامة الكبير (السيّد مُرتضى العسكرى) و قد قام بالترجمـة الأستاذ المهنـدس (محمد جواد مقدس).

– ٢ –

إنَّ البحث فى هذا الكتاب إنّما يدور حول الروايات التاريخيّة التى أودعها (سَيْفُ بنْ عُمَرَ التّميمي الأُسيِّدي الذى عاش فى القرن الثانى من الهجرة) فى كتبه التى ألّفها حول أحْداثِ صدْر الاسلام و فَجْرِ تاريخه.

و من هذا المنطلق، فإنَّ كتاب (عبدالله بن سبأ) بجزئيه إنّما يمثّل إحدى حلَقاتِ السلسلة التى تُعْنَى بأحاديث (سَيْفِ بنِ عُمرَ) و رواياتـه التاريخيَّة، و يليه شقيقه الاخر (خمسون و مائه صحابي مختلق) الـذى صدر هو الاخر فى جزئين.

— ٣ —

بدأ المؤلّف في هذا الكتاب بعرض الأسطورة السبائيّة (و سنتعرف عليها مجملة) و مُختلِقِها الأوّل (سيف بن عمر) و سلسلة رُواتها و ناقليها و المُعتمدين عليها في بحوثهم التاريخية و العقائدية ،و اراء كبار علماء الحديث و علم الرجال (علم تقييم الرواة و النَقَلة و بيان حالهم من الوثوق و الصدق ،أو الضعف و عدم المُبالاة بالكذب أو عدم التَحرُّج من الاعتماد عليه و نقله) و قد تقصّى المؤلّفُ أراء هؤلاء العلماء حول (سَيْفِ بنِ عُمرَ) و أنّه ضعيف في نقله كاذبٌ مفترٍ في رواياته . . .

— ٤ —

عُني المؤلف بتقييم روايات (سيف) التي تبدأ من أحداث سنة ١١هـ — ٤٠ هـ (كما جاءتْ في تاريخ الطبرى) . و سار في بحثه التَقْييمي النَقْديِّ مُتعقّبا خُطَى (سيف) فيما اخْتَلقَ و زوّر ، و فيما حرّف و غيّر و بدّل ، و فيما شوّه و مَسَخ ، حول أحداث تاريخيّة جسام ،تَبْنِي الصَّرْحَ العامّ لتاريخ الإسلام و المسلمين في دَوْرٍ من أهمّ أدْواره (عصر الخلفاء الأربعة) و يصح أنْ يُعَدّ (سَيْفُ) في طليعة من قام بهذه المحاولة الأثيمة و نَجَح فيها الى حدٍّ بعيد .

بدأ المؤلف بحوثه ،من حادثة مَرضِ النبيّ (صلى اللّه عليه و آله و سلم) و وفاته — الّتي منها بدأتْ مرويّاتُ سيف — و ما تعقّب ذلك من أحداث السّقيفة و ذيولها و توابعها و سيرة بطلَيْها الشّهيرين (الشّيْخين أبي بكرٍ و عُمرَ) و أحداث زمانهما و أبطالِ تلك الأحداث ،مارًّا بحادثة الشُورَى (بعد مَقْتلِ عمرَ بن الخطاب) و مَجيءِ عثمانَ بن عِفّان إلى الحُكم ،

و العوامل التى أدّت إلى الثّورة عليه و اشتدّت و تضاعفت بصورة مستمّرة إلى أنْ قتله الثّائرون ، و انتهى المؤلّف إلى أحداث عصر أمير المؤمنين (عليه السلام) و أيّام خلافته ، و التى انتهت بمقتله و استشهاده (ع) ــ كما انتهت إليها روايات سيف التى أوردها الطبريّ و تابعه مَنْ جاء بعده ــ .

هذا هو مُجمل التّعريف ببحوث الكتاب فى جزئيه و قد استوعب الجزءُ الأوّلُ القِسْم الأعظمَ من تلك البحوث المشارِ إليها ، و أمّا الجزءُ الثانى ــ فى نصّه العربىّ ــ فهو قد أكمل تلك البحوث ، بالإضافة الى تعقيبٍ و استدراكٍ على كثير من بحوث الجزء الأوّل .

و فى هذا الجزء ــ الثّانى ــ يَسْتعرض المؤلّفُ الأسطورة السّبائيّة بصورة مفصّلة .

و تتلخّص الأُسطورةُ السّبائيّة ــ كما جاءتْ فى فاتحة الكتاب ــ : أنّ يَهوديّاً من صَنْعاء اليمن أظهر الإسلام فى عصر عثمان ، و اندسّ بين المسلمين و أخذ يَتنقّل فى حواضر هم و عواصم بلادهم : الشّام ، و الكوفة، و البصرة ، و مِصْرَ ، مُبشّرا بأنّ للنبىّ محمّدٍ (صلى اللّه عليه و آله و سلم) رَجْعةً كما أنّ لعيسى (ع) رَجْعةً (و من هذا اليهودى انبثقتْ فِكرةُ الرّجْعةِ ؟!) و أنّ عليا (عليه السلام) هو وصىّ محمّد (صلى اللّه عليه و آله و سلم)

كما كان لكلّ نبيّ وصيٌّ ، و أنّ عليّا خاتم الأوصياء ، كما كان محمّد (صلى اللّه عليه و آله و سلم) خاتمَ الانبياء (و من هنا نَشأتْ عقيدةُ الإمامة و الوصاية و النصِّ عليها ؟!) و أنّ عثمانَ غاصبُ حقّ هذا الوصيِّ و ظالمُهُ فتَجِب مُناهضتهُ لإرجاع الحقِّ الى أهله (و هذا هو الأساس لفكرة غصب الخلافه ؟!)

و سمّوا بطَلَ قصتهم (عبدالله بن سبأ) و لقّبُوه (بابن الأَمَةِ السَّوْداءِ) و زعموا أنّ الأَحدَاثَ التاريخيَّـةَ الّتى بدأتْ من هذا الحين إلى مقتـل أمير الموءمنين (ع) كان لهذا اليهوديّ الأَثرُ الرَّئيسُ ، المباشرُ وغيرُ المباشرِ ، فيها . . . ـ كما ستقروءه فى هذا الكتاب . ـ

و من هنا اتَّخذ الكتابُ الجزءَ الرَّئيسَ من عنوانه : (عبدالله بـن سبأ و أساطير أخرى) حيث أنّ هذه النقطة بالذّات ـ من مُفْتَريات سيف و أكاذيبه ـ قد أُسيئَ استغلالُها بأوسع صور الإستغلالِ و أسـوئها ـ أكثـر من غيرها ـ سواء أكان بسوء نيّة و خُبْثٍ أم بحسن نيّة و ثقةٍ بالمصادر التاريخيّة دُونَ تحقيقٍ و تمحيص .

و الّذى تَكْشِفه الدّر اساتُ العقائديّةُ أنّ كثيرًا من خصوم الشّيعـة و المُتهجّمين عليهم ـ و كثير من هؤلاء إنّما هم فى الحقيقة خصومُ الاسلا م و أعداؤه و مناوؤه ، أسْفروا عن وجوههم و كشَفوا عن أقْنِعَتِهم و بَراقِعِـهم ، أو تَستَّروا و نافَقوا ـ إنّما انطلقوا من هذا المُنْطلق بـالذات ، و وجدوا فيه نُقطة الهجوم و رأس الحَرْبَةِ ، و إنْ أساؤواهم استعمالَها ، قَدرَما أساء مخترعُها و مُلفّقُها (سيفُ بنُ عمر) .

أمّا التعريفُ بالعلامة المؤلّف و الاستاذِ المترجم ،و تقييمُ الكتاب في بحوثه و دراساته و مدى توفيق المؤلف و المترجم في ذلك فنحن نُحيلُ كلَّ ذلك الى القرّاءِ الكرام أنفسهم ،فيما سيقرؤنه في افتتاحيّة الكتاب في نصّه العربي و ترجمته الانجليزية ،و فيما سيلمَسونه هم بأنفسهم .

و نحنُ الذين وجد نا في أنفسنا ـ بحول اللّه وقوّته ـ إمكانَ المشاركةِ في الدّعْوةِ إلى الإسلام و نشر أفكاره و أحكامه ،و بيان قواعده و شرائعه ،في صورتها الأصيلة و الصّحيحةِ و تجنُّبِ المُزيّف منها و المُحرّف ،و عَرْضِ تاريخه و سِيَرِ أبطاله و أعلامه ـ بصورة تُمثّل الواقعَ التاريخيّ ،و تُصحّحُ الأخطاءَ و تكشف عن الزّيْف و الدّجَلِ ـ في كُتب و نشرات صغيرة و كبيرة ، ننشرها بكل ما أوتينا ـ بفضل اللّه سبحانه ـ من طاقة و قوّة ، و ما أمكننا من وسائل النّشْر و أسبابه ، رأينا أنّ نَشْرَ مثل هذا الكتاب ممّا يتّفق و واقعَ أهدافنا و غاياتنا ،فسعينا الى إعداد نسخة الترجمة للطبع و القيام بطبع الكتاب و نشره ، لانبتغي و راء ذلك إلّا ما نرجوه و نأمله من فضل الله و رحمته و مغفرته و رضوانه ، في حياتنا الدنيا و يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَالَمِينَ .

(الناشرون)	١٣٩٧/١٢/٦
طهران ـ ايران	١٩٧٧/١١/١٨
ص .ب . ٢٢٤٥	

FOREWORD

1. We are pleased to announce, thanks due to the Almighty Allah for his guidance, the publication of a complete English translation of the first volume of the Arabic book entitled *'Abdullãh ibn Saba' and Other Myths* written, by the great scholar as-Sayyid Murtaḍa al-`Askari. Brother Jawãd Muqqadas undertook the translation.

2. The research in this book centres around those historical narrations compiled by Sayf ibn `Umar al-Tamīmī al-Usayyid, who lived in the second century after Hijrah. These narrations are to be found in his books covering the early Islamic events.

   The contents of the two volumes of the book *`Abdullãh ibn Saba'* merely represent one part of a series dealing with Sayf ibn `Umar's narrations, stories and quotations. The second book in the series *"One Hundred and Fifty Fictitious Companions of the Prophet"* has also been published in Arabic and also consists of two volumes.

3. In this book, the author begins by describing both the Saba'iyyah legend and its originator (Saif ibn `Umar). Further, he throws some light on the narrations and

the researchers who relied on such forgery in their historical and ideological research. The opinions of the great scholars of Islam about the inauthenticity and the unreliability of Sayf ibn `Umar are also given.

4. The author elaborated on the evaluation of Sayf's narrations which cover events that took place between 11 A.H. and 40 A.H. (cf. aṭ-Ṭabarī's History. In his critical evaluation, he plotted the suspicious movements of this strange personality indicating those areas where Sayf fabricated fictitious *aḥãdīth* (traditions), stories and events. Not only that, but the author points out the role of this character in distorting, deforming and annulment of great Islamic events, such events being of great significance in the structure of the Islamic history. The timing of the events in question coincided with that very critical period of the four Caliphs. It is not an exaggeration to consider Sayf as being one of the most characters who wilfully endeavoured to, and succeeded in, distorting the early Islamic history.

   The author started his research and critical evaluation by considering the very first narration of Sayf, namely the event of the sickness and death of the Holy Prophet (peace be upon him and his family) and the events that took place at Saqīfah (during which Abu Bakr was chosen . as the Caliph). The events that took place between Saqīfah and the eventful assassination of Imãm `Ali are very well documented and critically analysed. The last narration by Sayf as documented by aṭ-Ṭabarī is in fact the martyrdom of Imãm `Ali (peace be upon him).

5. This is a brief resume of the . researches in the two volumes of the book. The first volume covered the

majority of the researches in question. The second volume, yet to be translated, completes the researches and additionally, has conclusive remarks and some afterthoughts pertaining to many of the researches in the first volume. In the second volume, the author elaborates a great deal on the Saba'iyyah legend.

6. The Saba'iyyah legend - as explained in the introduction of the book - can be summarised thus:

A Yemenite Jew from Ṣan‘ã declared his Islam at the time of `Uthmãn. He wilfully associated himself with Muslims and travelled in their cities and towns: Sham (Damascus), Kufa, Basrah, Egypt, propagating among Muslims that Prophet Muhammad (p.b.u.h.a.h.f.) will be resurrected like Jesus (p.b.u.h.). (It is the origin of the idea of resurrection in Islam?!) He further taught that `Ali (p.bu.h.) is Muhammad's vicegerent since every prophet had a vicegerent. Moreover, `Ali is the last vicegerent in the same way that Muhammad (p.b.u. h.a.h.f.) was the last prophet. (This is how the belief in Imãmah or vicegerency has started?!) Moreover, he taught that `Uthmãn assumed the caliphate illegally and thus violated `Ali's rights and hence `Uthmãn should be revolted against in order to restore the rights of Imãm `Ali (and this is the basis for the concept of the violation of Khilãfah? D.

The fictitious `Abdullãh ibn Saba was also given a nickname: the son of the negro slave. It was claimed that the historical events stretching from `Uthmãn's time till the assassination of Imãm `Ali (p.b.u.h.) were influenced directly or indirectly by this Jew - as you will read in the text of this book.

7. Naturally then, the book has been entitled *‘Abdullãh*

ibn Saba' and Other Legendary Figures or Myths, since this heresy - a fabrication and forgery by Sayf - has been used destructively more so than any other heresy. Besides the wilful exploitation of such a heresy, some people could have used it with good faith but without bothering to authenticate the narrators.

Ideological studies indicate that a lot of people opposing the Shī'ah School of Thought - a lot of whom being enemies of Islam anyway - justify their enmity on this obvious heresy which they would exploit rather excessively to back-up their attack on the Shī'ahs, which approach resembles very much the approach adopted by Sayf ibn `Umar himself.

8. We will refrain from introducing either the author or the translator. Suffice it to say that the reader himself would be able to appreciate the great analytical ability of the author from the contents of the book itself. Comparison of the English and Arabic versions of the introduction would undoubtedly reveal the competency of the translator.

9. As far as our involvement is concerned, we have been able through Allah's grace and conciliation, to contribute towards the propagation of Islam. We have published a number of books and pamphlets dealing with the true, original ideological and judicial aspect of Islam. Through the literature published by our organization we have managed to rectify some false notions about Islam. This book is yet another publication that conforms with our basic aims and concepts. It is no wonder then that we have endeavoured to translate it and print the English version accordingly. Again the aim of such endeavour is merely to seek Allah's blessings, His forgiveness, His bounties and

His pleasure in this World and in the World to come.

WORLD ORGANIZATION FOR ISLAMIC SERVICES
(Board of Writing, Translation and Publication)

1st November, 1977

18th *Dhil qe'da,* 1397

Tehran — IRAN.

TRANSLITERATION

ARABIC LETTERS

Symbol	Transliteration	Symbol	Transliteraion
ء	**’**	ك	**k**
ب	**b**	ل	**l**
ت	**t**	م	**m**
ث	**th**	ن	**n**
ج	**j**	ه	**h**
ح	**ḥ**	و	**w**
خ	**kh**	ي	**y**
د	**d**	ة	**ah, at** (construct state)
ذ	**dh**		
ر	**r**	ال	article **al-** and **’l** (even before the antepalatals)
ز	**z**		
س	**s**		
ش	**sh**		**Long Vowels**
ص	**ṣ**	آ	**ã**
ض	**ḍ**	و	**ũ**
ط	**ṭ**	ي	**ī**
ظ	**ẓ**		
ع	**‘**		**Short Vowels**
غ	**gh**	ـَـ	**a**
ف	**f**	ـُـ	**u**
ق	**q**	ـِـ	**i**

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In His Glorious Name

INTRODUCTION BY THE TRANSLATOR

"*Believers conduct yourselves with justice and bear true witness before God even against yourselves,…..*" (The Holy Qur'ãn, chap.4, ver.135).

It is difficult to admit that one is in the wrongs, but conscience and religion tell us to tell the truth even against ourselves.

We Muslims for centuries treated our history books as gospel truth until recently. The very Reverend al-Saved Murtaḍã al-`Askari in his book **'Abdullãh Bin Saba´,** first published in 1955 A.D., revealed that the Muslim history books contain some false information; and tales against Shi'ah sect are forged and Shi'ahs are not the alleged followers of 'Abdullãh Bin Saba´.

The author has also systematically analysed the relative events recorded in the history books and proved that 'Abdullãh Bin Saba´, the alleged founder of the Shi'ah sect in Islam was a fictitious character invented by Saif.

Saif was a well known agnostic story teller who lived in the second century of the Muslim era and purposely wrote an illogical history of Islam.

In this translation I shall use the Arabic Text, third and fourth Editions 1968 — 1973 and the First Edition Persian Translation, Tehran 1384.

The dates are in Arabic Era (Hejir Lunar) today is 19.7.1391 (7.6.1351 Hejir Solar) 29.8.1972 A.D.

The translation of the book of *'Abdullãh Bin Saba',* has been delayed for some years until I met Jean Moynihan in Rugby, whom I found to have a gift for helping in general and especially a desire to disperse the clouds hiding the truth. She corrected most of my English. Many thanks also to my colleague Peter Patterson who went through all the manuscripts and corrected my errors. Thanks to other persons who rendered help to me in this work. Last but not least many thanks to my daughter, Fereshteh who typed this translation (Twice) which reveals **"The Truth Behind the Fiction"** of *'Abdullãh Bin Saba'*.

May God help all those who help man. Amen.

J. Moqaddas

29/8/1972

TRUTH BEHIND THE FICTION

Translation of

‘ABDULLÃH BIN SABA’

TRUTH BEHIND THE FICTION

Comments by Doctor ***Ḥamid Hafni Dãwood, Professor in*** *Arabic Language in Cairo University.*

The 1300th Birthday of Islam has been celebrated. During this time some of our learned writers have accused Shi'ahs of not having Islamic views. Those writers influenced public opinion against Shi'ahs and created deep gaps between Muslims. In spite of wisdom and learning, the enemies of the Shi'ah followed their self chosen beliefs and partiality, covering the truth, and accusing Shi'ahs of being superstitious etc. Hence Islamic Science suffered much, as Shi'ah views were suppressed.

As a result of these accusations, the loss to Islamic Science was greater than the loss suffered by the Shi'ah themselves because the source of this jurisprudence, though rich and fruitful, was neglected, resulting in limited knowledge.

Alas, in the past our learned men were prejudiced, otherwise we would have benefited from many Shi‘ah views. Anyone who wishes to do research in Islamic Jurisprudence must consider Shi‘ah sources as well as those of Sunni.

Was not the Shi‘ah's leader. al-Imãm Ja‘far al-Ṣadeq (d. 148 H.L.), the teacher of two Sunni Imãms? i.e. Abu Ḥanifah al-No'man Bin al-Thãbet (d. 150 H.L.) and-Abu ‘

Abdullãh Mãlik Bin Anas (d. 179 H.L.).

Abu Ḥanīfah said, "Except for the two years No‘mãn would have starved," referring to the two years he had benefited from the knowledge of al-Imãm Ja‘far al-Ṣãdeq.

Mãlik also confessed straight forwardly, that he had not met anyone learned in Islamic Jurisprudence than al-Imãm Ja‘far al-Ṣãdeq.

Yet so called learned men, unfortunately disregard the rules for research to suit their own ends. Hence knowledge is not fully disclosed to them, and they create a wider gap between Muslims. Aḥmed Ameen was one of those deprived of the light of knowledge, remaining in darkness, even though the candle of Shi‘ah was always shining and there was no other light.

History has recorded this stain on the robe of Aḥmed Ameen and his friends, who blindly followed one special sect — *Madhhab.* Of the many mistakes made by him, the biggest is told in the story of **‘Abdullãh Bin Saba′.** This is one of the tales told in order to accuse Shi‘ahs of heresy and foregoing events.

The great contemporary researcher, the Reverend al-Sayed Murtaḍã al-‘Askari, in his book ***‘Abdullãh Bin Saba′,*** has proved with substantial evidence, that ‘Abdullãh Bin Saba′ was fictitious, and it is therefore a greater lie to say he was the founder of Shi‘ism.

Al-Sayed Murtaḍã al-‘Askari has been deeply involved

in history and has proved from Sunni sources that the enemies of Shi‘ah are false.

From the early days of Islam up to the present, stories like those about ‘Abdullãh Bin Saba´ told by Saif Bin ‘Omar, were believed as being from reliable sources, but in this book extensive research has been made concerning these stories. in order to facilitate the finding of the truth about them.

God has decreed that some learned men disclose the truth regardless of the blame they may get. The pioneer in this field is the honourable author of this book, who has made the Sunni learned men of research revise the history book of Ṭabari, (History of Nations and Kings) and to sift out the authentic stories from the false. The stories which remained unchanged and unaltered for centuries like God's Revelations.

The honourable writer, with much evidence, has stripped the veil or ambiguity from those historical events. and in the best way disclosed the truth, to such an extent that some facts seem frightful. Of course some of them appear to be incredible, for they contradict the beliefs of a lifetime, and our religious legacy — centuries old. But we have to obey the truth no matter how difficult they appear. "The truth is the best to be followed."

To know what it is all about, one has to read this book and scrutinise the events of which there are different opinions; such as:

"The Army of Osãma."

"The death of the honoured Prophet."

"The story of Saqīfa."

All of which have been examined by the author.

When the messenger of God was on his deathbed, some men left the Army of Osãma without permission, and went back to Medina with the hope of gaining some privileged

office. The author introduces these people to us. On his deathbed the Prophet wanted to make a will, but some people ignored this wish, and called it the ravings of a dying man. Perhaps they were afraid of the possibility of his introducing al-Imãm Ali as his successor.

The author discloses the truth about these events. What ‘Omar had in his mind to deny the death of the Holy Prophet? Why was he threatening to put to death, those who were spreading the news of the Prophet's death?

During the time when al-Imãm Ali and the cousins of the Prophet, his uncle ‘Abbãs and the elders were washing the corpse of the Prophet, ‘Omar and Abu ‘Obeydah hurriedly came to Saqīfa (a room with a roofed veranda) and demanded the people to give their allegiance to Abubakr. Yet if they had waited until the burial of the Prophet was over, Ali was the only candidate for the successor of the Prophet, and Bani-Hãshim knew not anyone else.

The author, under the three titles previously mentioned, has sifted truth from falsehood, good from bad, until he has reached the obvious reality; and because of his research, the doors of deception and fraud are closed for ever-more to the plotters.

Other subjects in this book show the truth so clearly, that in the very near future, a vast reform in the history of Islam will come about.

I would like to put three questions to the readers before ending my article.

1. Can a close companion of the Prophet make a mistake?
2. Can we criticise his work?
3. Can we say that the respected companion of the Prophet is a hypocrite or an unbeliever?

The answers to the first two are positive, but the answer

to the third is in the negative — not because I am biased and am saying some thing against logic — no I have a rational reason and a logical one, for unbelief and hypocrisy are from the heart, and no one except God, knows the contents of our hearts and the secrets of people. I am pleased to pay great respect to this book and its honourable author, the very learned researcher Sayed Mortaza Askari. I am also pleased with Mr. Mortaza Rezvi Keshmiri (The publisher) who has produced this book in a pleasing form. He has fulfilled his duty, a service to Islam. This responsibility will carry much weight in the revival of true Islamic history.

Dr. Hamid Hafni Dãwood

12th October, 1961
Cairo — Egypt

The above article was written by a learned Sunni man, who has broken the barrier of fanaticism and quarrelling for the sake of quarrelling.

Comments by

AL-SHEIKH JAWÃD MUGHNIAH

(A Shi‘ah Scholar)

"Everything in this world is changing, except the writings against Shi‘ah. To every beginning there is an end, except the accusations against Shi‘ah. Every verdict is supported by evidence, except the one against Shi‘ah. Why? Are Shi‘ahs trouble makers or violent agitators, who only want to disturb people?"

Here is the answer.

In the second century of the Islamic Era (H.L.) lived a man called Saif Bin ‘Omar al-Tamīmī.

He wrote two books:-

1. al-Fatooh Wal Reddah.
2. al-Jamal Wa Maseeri ‘Ãyeshah Wa Ali.

He served two purposes in his two books:-

1. Inventing stories without foundation.
2. Recording events in such a way that truth appeared to be false, and false appeared to be truth.

He invented Companions *(Ṣaḥãbī)* for the Prophet such as So‘eer, Hazhãz, Oṭṭ, Ḥomaiẓa, etc. He recorded his stories in such a way that they appeared to have been told by the people who met these Ṣaḥãbīes.

Among his fictional heroes is **‘Abdullãh Bin Saba´,** who was supposed to have related tales about Shi‘ah; all stories against Shi‘ahs, recorded by all historians originate from Saif.

After Saif, the historians accepted his books as the gospel truth. Ṭabari was the first historian who relied upon Saif.

Other historians, Ibn Athīr and Ibn `Asãker, among them, followed Ṭabari blindly.

Saif invented stories and muddled authentic events but the only source of all his stories is his own books *`al-Fatooh´* and *'al-Jamal.'*

The book *‘Abdullãh Bin Saba´* proves that the above statement is true and its knowledgeable author's task, is to show the truth as it was, without gilding the lily. Not a single learned man can deny, or doubt, anything which Sayed Mortaza al-`Askari has written because the book is based on logical proofs and no one can deny logic and axioms.

I have discussed *‘Abdullãh Bin Saba´* with many people, but I answered them as previous learned men have done, except that I made it easier for them to understand, that I believed in the existence of ‘Abdullãh Bin Saba´. Now, the very learned al-Sayed Mortaza al-`Askari, has changed the story completely, and proved that ‘Abdullãh Bin Saba´ is fictitious. I may say that this is the first Arabic book to have examined history scientifically. The author has done a great service not only for religion, knowledge and Shi‘ahs but for Islam. He has closed the door to those who wanted to disturb Muslim unity, and to those Sunnis who get courage from their false stories. Today their first and only evidence, the stories of Bin Saba and Bin Sauda invented by Saif, have been proved to be false.

Finally, may I point out that this book is to be published

and sold at a low price, in order that all Muslims can know the story. It is to be translated into many languages.

Mohammed Jawãd Mughniah

Lebanon

Comments by
PROFESSOR JAMES ROBINSON
D.Litt., D.D.Glasgow, U.K.

Dear Sayyid Mortaẓã al-‘Askari,

It was in the middle of last August that I received from you the copies of your two works, *‘Abdullãh Bin Saba′ wa-Asaṭir ukhrã* ,and *Khamsũn wa-mi'at Ṣahãbī mukhtalq, al-Qism al-awwal.* At the time I wrote to you to say that I am now aged and not in perfect health, therefore I would need time to study these books. It has taken me even longer than I had imagined; but I have read the books twice with great interest, and although I should have like to write at some length, I feel I must write to express my admiration of the methods adopted and the careful scholarship shown in the two books. At my age I cannot look forward with confidence to being able to write and so I feel I must delay no longer in case I find I am unable to write.

In the first book I liked the detailed account of the conventional story of ‘Abdullãh Bin Saba′ and the *Sabaiyya,* followed by a valuable discussion of writers (ancient and modern) in East and West and the sources on which they depended. The table on p.57 is very helpful in showing the main sources of information about Saif and his traditions and how later writers depended on one or other of these.

Then comes a list of a number of authorities who expressed opinions on the worth of Saif's traditions, from Abu Dawũd (d. 275 — the text wrongly says 316) to Ibn Ḥajar (d. 852). As they all speak critically, using such words and "weak," "his traditions are abandoned," "Worthless," "liar," "suspected of being ***Zindīq,"*** etc., they agree in asserting the unreliability, or even falseness of the traditions. This is an over-whelming argument. In studying the opinions of authorities on different traditionists, I have noted that all do not agree. But here there is no disagreement which makes one wonder why later writers have been so ready to accept Saif's material.

But I should like to make a remark about Ṭabari who has no hesitation in quoting Saif. His history is not a historical work in the manner of modern writing, for his main purpose seems to have been to record all the information in his possession without necessarily expressing an opinion on its value. One is, therefore, prepared to find that some of his material is less reliable than others. So, perhaps we can excuse him for using a method not approved nowadays. He has at least provided a mass of information. It remains for acute scholars like yourself to distinguish between the genuine and the false.

In discussing a number of topics mentioned by Saif, the argument is conducted in a very effective manner, first giving Saif's account and then comparing it with accounts given by others. This careful comparison deals both with the material and the *sanad,* and it is shown that Saif often quotes men who are unknown. This raises the question why none of them should have been quoted by other transmitters, and leads one further to suggest that Saif has invented them. This serious accusation is a reasonable assumption by comparing Saif with others.

It is pointed out that Saif has stories miraculous of happenings which are difficult to believe, such as desert

sands becoming water for Muslim armies, seas becoming sand, cattle speaking and informing the Muslim army where they were hidden, etc. In Saif's time it was possible for him to succeed in passing off such stories as history, but nowadays the critical student naturally finds such stories quite impossible. Effective arguments are also used to show how Saif's information about Ibn Saba and the *Saba'iyya* is quite unreliable.

The author suggests that some orientalists have based their studies on Saif's information, matters such as the huge number of people killed in the early Muslim wars, the idea that an unknown Jew, Ibn Saba´, could have been the influence to lead astray companions of the Prophet from their faith, and have been the leading influence in stirring up the people to revolt against `Uthmãn and cause his murder, and stir up the fighting engaged in by Ali with Ṭalḥa and al-Zubayr. This may be true of some, but it has not been true of all. This is apparent from the articles on ‘Abdullãh Bin Saba´ in the first and second editions of the Encyclopaedia of Islam. Saif spends much time manufacturing heroes from Tamīm, the tribe to which Saif traced his genealogy, but Sir William Muir long ago told how Tamīm had to submit to the forces of the early Caliphate at the time of what is called the Apostasy. Sir Thomas Arnold may also be noted as drawing attention to the fact that the early conquests were not so much for the purpose of spreading the faith as for extending the sphere of Muslim rule.

In the second book attention is drawn to the fact that Saif who lived in the first quarter of the second century belonged to Tamīm, one of the Mudar tribes who live in Kufa. This helps one to study his tendencies and the influences leading to this legends. There is discussion of ***Zindīq*** and of Manichaeanism. Party spirit is said to have continued from the Prophet's time, till that of the `Abbãsids.'

Saif upholds the northern tribes, inventing heroes, poets praising the tribe's heroes, companions of the Prophet from Tamīm, wars and battles which had no reality, millions killed and large numbers of prisoners with the purpose glorifying the heroes he invented. Poems attributed to imaginary heroes were in praise of Mudar, then Tamīm, then B. `Amr, the subtribe to which Saif traced his origin. Saif mentioned men of Mudar as leaders of battles which were led by men of other tribes, his fictitious leaders some-times being real people, sometimes names produced by his imagination. It is argued that the falseness of his information was partly to upset the faith of many and partly to give non-Muslims a wrong conception. He was so skilful in his forgeries that they were .accepted as genuine history.

This is a brief summary of some of the wrongs of which Saif was guilty. The aim part of the book goes into details about twenty three men, giving examples of Saif's material and showing how he differed from genuine authorities not only in material but also in *sanad* by using names of non-existing people. The work is done with great detail presenting overwhelming argument against Saif's reliability in spite of the notable writers who include information in their writings. Two of Saif's books are discussed showing that they are as unreliable as other material later authors have quoted from him.

This is a most penetrating study undertaken with keen perception and a high quality of criticism. I am very grateful for having had the opportunity of spending quite a considerable time in studying the arguments which appeal to me as fully convincing, and I am sure that all who study these books with an open mind will readily appreciate the force of the arguments.

With many thanks for sending me these books, and

apologise for having, on account of age and other infirmities, been so long in replying.

Yours sincerely,

James Robinson

In His Glorious Name

INTRODUCTION

THE TALE OF 'ABDULLÃH BIN SABA'

The historians say that a Jew called 'Abdullãh Bin Saba′ was converted to Islam at the time of 'Othmãn the Caliph, in order to fulfil his aims at peace by making enemies within the Muslim community.

This 'Abdullãh Bin Saba′ spread the following ideas among Muslims.

a) The resurrection of the Prophet.

b) All Prophets have had successors — the successor of the Prophet Mohammad is Ali, his cousin and son-in-law. He has been deprived of his divine office by 'Othmãn the Caliph, and therefore it is necessary to revolt against 'Othmãn in favour of Ali.

'Abdullãh Bin Saba′ formed a party called *Saba′ia,* and this party rioted and killed 'Othmãn, the third Caliph. They

also made mischief between the armies of Ali and Ṭalḥa, his enemy, during the time when peace negotiations were expected at the battle of *Jamal* near Basra. The Sabaia who were enrolled in both armies, fired shots one early morning, without waiting for any order from the commandants, and thus they started the war. Therefore, this Jew was the real cause of all these mischiefs and wars among Muslims, and he is the man who spread the idea of resurrection of the Prophet Mohammad, and the idea of Ali being the successor of the Prophet among the Muslims.

THE ORIGIN OF THE STORY

The tale of ***'Abdullãh Bin Saba´*** is over twelve centuries old. Historians and writers, one after the other recorded it, adding more and more to it.

All historians agree that the story was told first of all by Saif.

The following historians recorded directly from Saif:-

1) Ṭabari.
2) Dhahabi — He has also cited from Ṭabari.
3) Ibn Abi Baker — He has also recorded from Ibn Athīr 15, who has recorded from Ṭabari.
4) Ibn `Asãker.

The following have recorded indirectly from Saif:-

5) Nicholson from Ṭabari 2.
6) Encyclopaedia of Islam from Ṭabari 2.
7) Van Floton from Ṭabari 2.

8) Wellhauzen from Ṭabari 2.
9) Mirkhand from Ṭabari 2.
10) Aḥmad Amin from Ṭabari 2, and from Wellhauzen.
11) Farid Wajdi from Ṭabari 2.
12) Ḥasan Ibrahim from Ṭabari 2.
13) Sa‘eed Afghãni from Ṭabari 2, and from Ibn Abi Baker 3, Ibn `Asãker 4, and Ibn Badran 21.
14) Ibn Khaldoun from Ṭabari 2.
15) Ibn Athīr from Ṭabari 2.
16) Ibn Kathīr from Ṭabari 2.
17) Donaldson from Nicholson 5 and Encyclopaedia 6.
18) Ghiathud Din from Mirkhand 9.
19) Abulfedã´ from Ibn Athīr 15.
20) Rashīd Reẓã from Ibn Athīr 15.
21) Ibn Badrãn from Ibn `Asãker 4.
22) Bostani from Ibn Kathīr 16.

The above list gives evidence to the fact that the story of ***‘Abdullãh Bin Saba´*** has been started by Saif and cited primarily from Ṭabari. Therefore, Saif's character and history should be studied and analysed with great care.

* * * *

WHO IS SAIF?

(SHORT BIOGRAPHY)

Saif Bin ‘Omar Tamīmī lived in the second century of the Muslim era (8th century A.D.) and died after the year 170 H.L. (750 A.D.). He wrote two books.

1. *al-Fotouḥ wal Reddah* which is the history of the period before the death of the Prophet until the third Caliph ‘Othmãn resumed office as the ruler of Muslim world.

2. *al-Jamal wa Maseer ‘Ãyesha wa Ali* which is the history from the murder of ‘Othmãn to the battle of Jamal. These two books contain more fiction than truth; some forged stories, and some true event which, intentionally, have been recorded in a ridiculing manner.

Since Saif spoke of some of the companions of the Prophet, and also invented some, his stories have affected the history of early Islam. Some biographers such as the

authors of *Osdulghãbah, Esti'ãb* and *Eṣãbah* and geographers such as the authors of *Mo'jamul Boldãn* and *Alrowẓolme'tãr* have written the lives of some companions of the Prophet, and named places which exist only in the books written by Saif. Because of this, the life and character of Saif must be investigated thoroughly and carefully.

The result of the investigation into Saif's life shows that Saif was an agnostic and an unreliable story teller. Stories told by him are dubious and are entirely or partly forged. The following are some stories told by him:-

1. The Army of Osãma.

The Prophet prepared an army to be sent to Syria. The cammander of this army was Osãma. Before the last column of the army left the moat (city limits) of Medina, the Prophet died. Osãma sear 'Omar to get the approval of Abubakr the successor of the Prophet. 'Omar also carried a message from some of the helpers *(Anṣãr)* suggesting that commandant Osãma be changed. Abubakr heard the message, jumped up, and grabbed 'Omar by his beard, insulted him by saying, "The Prophet made Osãma the commandant. I will not change him." He ordered the immediate despatch , of the army and cursed saying, " A plague on you."

Other historians of the time have recorded this event differently.

2. Saqīfa, pavilion of Bani Sã'edah.

On the very day that the Prophet died, says Saif, all the Mohajerīn supported Abubakr as being the successor to the Prophet, except those who renounced Islam. The news of the election of Abubakr so excited Ali that he came in, wearing his shirt only. He shook hands in friendship with Abubakr and later on when his clothes were brought and he had put them on, he sat down beside Abubakr. Saif continues, saying that Abubakr claimed to have a devil in his soul and

that Muslims must watch him, and prevent his doing injustice.

Saif told seven stories about Saqīfa. There were three heroes in these stories, included among the companions of the Prophet. Their names are not mentioned anywhere except in Saif's stories. This peculiarity makes one think, and suspect the truth of the stories. When reliable books, accepted by Sunni leaders are consulted, the deviation from the truth by Saif, in recording the events of Saqīfa, can be readily detected.

THE STORY OF THE PAVILION OF BANI SÃ'EDAH ACCORDING TO AUTHENTIC SOURCES

On his deathbed, the Prophet Mohammad wished to make a will. 'Omar opposed this, and later he made threats against the people if they dared to spread the news of the Prophet's death until Abubakr arrived. Then suddenly 'Omar became quiet. While the family of the Prophet were busy with funeral rites, Anṣãr party gathered in a pavilion to elect Sa'd Bin 'Obãda as the Prophet's successor. 'Omar, Abubakr and their friends rushed to the pavilion joining in the meeting. Finally the election was won in favour of Abubakr. The crowd then went to the mosque to swear the allegiance of all Muslims to Abubakr. All this time the body of the Prophet was laid in his house and only the family of the Prophet and one member of Anṣãr party were present.

After the allegiance to Abubakr, at the pavilion and the mosque, was over the people went to the house of the Prophet and joined the funeral prayers. The body of the Prophet lay on his deathbed from Monday midday until Tuesday midnight when his burial took place.

Only the family of the Prophet attended the funeral. al-Imãm Ali and Bani Hãshem (the cousins of Mohammad)

did not give their consent to the election of Abubakr as the Prophet's successor, and sought refuge in the house of Fatimah, daughter of the Prophet. ‘Omar went to the house to take them to the mosque to give allegiance to Abubakr. But they refused to support Abubakr in Fatimah's life time. After six months Ali and Bani Hãshem finally gave their con-sent, and their allegiance after Fatimah died.

All the above events, judgment on them by Bin ‘Abbãs, Abũzar, Megdãd, Abu Sufyãn, Mo‘ãwiah and ‘Omar Bin Khaṭṭãb, a summary of the life of Sa‘d Bin ‘Obãda in his old age, and a comparison between the recording of Saif and those from reliable sources, are collected in this present book. It shows how Saif wrote the biographies of the companions of the Prophet to please the government of the day and to suit the sentiments of the common people. Saif forged to evidence support and safeguard his views, in order to ridicule Islamic history. For many centuries Saif's stories have been regarded as the history of Islam. It is time to disclose the sources of these untrue stories by Saif and his kind, in order to show Islam as it really is, by studying true stories about Mohammad, his family and companions. We should not defend Saif and his tales, or protect them in the name of Islamic tradition. Otherwise we will harm Islam by opposing the publicity of Islamic truth.

* * * *

PREFACE

How and why this book came about.

In 1949 (1369 H.L.) I came across some dubious Muslim stories in Islamic History books. These I collected from different sources. After careful study I was convinced that some of them were forged for special purposes. Then I felt a moral obligation to publicise them. I arranged my notes so as to make a book to be called the stories of Saif. A most learned, eminent brother Sheikh Razi Aãle Yãsīn, author of the book *Ṣolhol Ḥasan* encouraged me to continue the work, and suggested I call the book *'Abdullãh Bin Saba',* and I gladly agreed. The notes were kept for about seven years and except for a few of my learned brothers, no one knew of them. I was afraid that I may arouse the feelings of Eastern People, for they were about the events in the Prophet's time up to the year 36 H.L. History books of those years were accepted as gospel truth, and undoubtedly people had faith in them, and learned from them of our early

Muslim ancestors. This discussion destroys the historical foundations upon which the historians based their books. It shows how unreliable are some Islamic stories, and disproves the authenticity of some sources. The reader will see that the discussion is not restricted to the stories of ‘Abdullãh Bin Saba´, but through this discourse it will be found that there are many other unreliable sources.

For this reason I was afraid until I learned that two other writers had discussed some part of it. Then I began to publish my book. I have mentioned only the sources which were written before the year 500 H.L.

Mortaza al-`Askari

Baghdad 1955 A.D

15th Ramadhãn 1375

In the Name of the Most Merciful God

THE TALE OF 'ABDULLÃH BIN SABA'

For one thousand years historians have been recording astonishing stories about 'Abdullãh Bin Saba´, and his followers — *Sabaian.*

a) Who was Abdullãh and who were *Sabaian,* his followers?
b) What did Abdullãh say, and what has he done?

Summary of What is Known From the Historians.

A Jew from Sana in Yaman posed as convert to Islam in the time of 'Othmãn the third Caliph, and plotted against Islam and Muslims. He travelled abroad to large cities such as Kufa, Basra, Damascus and Egypt, preaching a belief in the resurrection of the Prophet Mohammad as being like the return again of Jesus to this world, before Doomsday. He

also preached the idea of apostleship, and claimed that al-Imãm Ali was the true successor of the Prophet Mohammad — accusing ‘Othmãn of unjustly usurping al-Imãm Ali's place. He strongly urged the people to murder Caliph ‘Othmãn, who was later assassinated.

The historians named this Jew, ‘Abdullãh Bin Saba′ as the hero of the stories. He was known as *Ibn Amatus-Sawda,* meaning son of a negro slave. Abdullãh sent his missions to many cities pretending to preach true Islamic faith — enjoining good, and denouncing bad, encouraging the people to revolt against their governors and even to kill them. On the list of the followers of ‘Abdullãh Bin Saba′ are some good *Ṣaḥãbīs* (companions of the Prophet) — for example Abũzar also some Tabe'in such as Mãlik Ashtar.

In the time of al-Imãm Ali, two men Ṭalḥa and Zubair, revolted against al-Imãm Ali demanding the persecution of the murderers of ‘Othmãn. Because of this the battle of *Jamal* was planned. al-Imãm Ali and his two opponents agreed to a settlement, but some *Sabaian,* namely those who were guilty of murdering ‘Othmãn, did not want the quarrel to be settled because their names had been disclosed. So, those *Sabaians* secretly enrolled in both armies — the army of al-Imãm Ali and the rebellious army. During the night while everyone was dreaming of the peace treaty to be agreed upon the next day, the plotters started shooting at both sides. As a result of this the Battle of Jamal started without the permission or knowledge of the commanders of either side.

Before discussing the story of Ibn Saba in detail, it is worthwhile examining those personalities whose names are on the lists of *Sabaian.*

1) Abũzar.
2) ‘Ammãr Bin Yãsir.
3) Abdur-Raḥman Adis.

4) Ṣa‘ṣa‘a Bin Ṣouḥãn.
5) Mohammad Bin Abi Ḥodhaifah.
6) Mohammad Bin Abibakr, son of the first Caliph.
7) Mãlik Ashtar.

1) Abũzar (Jondob Ibn Jonadeh) Ghafary. He is the third person in the list of the four pioneers who first embraced Islam. He was a monotheist even before his con-version. He declared his faith in Islam at Mecca in the Holy Mosque *Beitul Haram.* The Quraishite beat him almost to death but he survived, and on the instruction of the Prophet Mohammad he returned to his tribe. After the Battles of *Badr* and *Oḥod* he came to Medina and stayed there until the death of the Prophet. Then Abũzar was sent to Shãm (Damascus) where he could not agree with Mo‘ãwia. Later Mo‘ãwia complained about Abũzar to ‘Othmãn, the third Caliph, and he sent Abũzar into exile at Rabaza where he later died.

Many narratives have been recorded about Abũzar from the Prophet. He once said: "Under the blue sky, and on the earth, there is none more straight forward than Abũzar."

2) ‘Ammãr Bin Yãsir. He was known as Abuyaqzan. He was one of the Bani Tha'laba tribe and was allied with Bani Makhzoom. His mother's name was Somayyah. He and his parents were pioneers in embracing Islam, and he was the seventh to declare his faith. His parents were executed after the torture of the Quraish Tribe, because of the conversion to Islam. There are authentic narrations told by the Prophet about ‘Ammãr, such as "‘Ammãr is full of faith." He fought on al-Imãm Ali's side at wars of *Jamal* and *Ṣiffīn* and was killed on the battle-field at the age of ninety-three.

3) Mohammad Bin Abu Ḥodhaifa called Abulqãsem. His father was ‘Otba Bin Rabī‘a al-Abshami and his mother was Sahlah — the daughter of Sohail Bin ‘‘Amr Ameryyah. He was born in Ethiopia in the Prophet's time.

His father was martyred at Yamãma, so, ‘Othmãn adopted him. ‘Othmãn, during his rule, gave him permission to go to Egypt where he revolted against Oqba Bin Amer, the deputy of Medina Abdullãh Bin Abi Sarh (10th Man's Governor to Egypt) who had gone to Medina, and was not allowed to re-enter Egypt. Mohammad Ibn Ḥodhaifa succeeded and became the new Governor, then he mobilised six hundred troops under Abdur-Raḥmãn Bin Adis, to fight ‘Othmãn in Medina. After al-Imãm Ali became Caliph he allowed Mohammad to remain as Governor of Egypt. When Mo‘ãwia, on his way to Ṣiffin went .to Egypt, Mohammad stopped him from entering Fostat. But Mo‘ãwia made a treaty with Mohammad. Under this treaty Mohammad Bin Ḥodhaifa and Abdur-Raḥmãn Bin Adis with twenty-nine men left Cairo in order to be safe from Mo‘ãwia, but later Mo‘ãwia captured and imprisoned them. Mohammad was murdered in prison at Damascus by Mo‘ãwia's own slave Roshdain. Mohammad had met the Prophet.

4) Abdur-Raḥmãn Bin Adis Balavi was one of the men who attended the treaty of *Shajara.* He took part in the conquest of Egypt, and some lands in Egypt were under his protection. He was the commander of the army sent from Egypt to fight ‘Othmãn. He was captured by Mo‘ãwia, and imprisoned in Palestine. After managing to escape he was recaptured and executed. He had the privilege of meeting the prophet.

5) Mohammad Bin Abubakr. His mother was Asma, the daughter of Omais Khathamyiah, the wife of Ja‘far Bin Abi Taleb. After Ja‘far was martyred Asma married Abubakr and Mohammad was born to her. al-Imãm Ali adopted him after Abubakr died. Mohammad was the commander of the infantry in the battle of *Jamal.* He was also present at the battle of *Ṣiffīn.* al-Imãm Ali appointed him the Governor of Egypt, and he took his office 15.9.37 H.L. Mo‘ãwia sent an

army under the leadership of ‘Amr Bin ‘Ãṣ to Egypt in the year of 38, who fought and captured Mohammad then killed him. His body was placed in the belly of a dead donkey and burnt.

6) Abdi. This man was a good speaker and was converted to Islam in the Prophet's time. He attended the Battle of *Ṣiffīn* when Mo‘ãwia captured Kũfa. Mo‘ãwia exiled Sa'Sa'a to Bahrain where he died.

7) Mãlik Ashtar al-Nakha‘i. He met the Prophet and was one of the trustworthy *Tabe'in* (The Followers). He was the chief of his tribe, and after receiving an injury to one of his eyes at the Battle of *Yarmook* he became known as Ashtar. In the Battles of *Jamal* and *Ṣiffīn* he was with Ali and won great victories. At the age of thirty eight he was appointed Governor of Egypt, but on his way there, near the Red Sea, he died after eating honey mixed with poison which had been planned by Mo‘ãwia.

The above are short biographies of some of the eminent Muslims. It is regrettable that some historians allege that they followed an unknown Jew. Having known this, we should now try to analyse the motives for ‘Abdullãh Bin Saba´s stories.

* * * *

THE ORIGIN OF THE TALE AND OF THE STORY TELLERS

It is twelve centuries ago since historians first wrote about ‘Abdullãh Bin Saba′. One can rarely find a writer who does not talk about him if he is writing about *Ṣaḥãbīs,* Muslims who met the Prophet. The difference between the writings of the old and recent Islam historians while talking about ‘Abdullãh Bin Saba′ tales is that the latter has chosen the modern analytical method of writing, while the old ones told the story in the language of *Ḥadīth* (record of the sayings of the Prophet). To study and examine this story properly we have to find the narrators who have spoken and, or written about it.

1) Mohammad Rashid Reza.

Among recent writers is Mohammad Rashid Reza, who in his book *al-Sunna wal Shi‘a* (pp.4-6) says: "Shi‘ism was invented by ‘Abdullãh Bin Saba′. He claimed that he had renounced his Jewish faith and had been converted to a Muslim. He exaggerated grossly about Ali, the fourth successor of the Prophet Mohammad and invented Shi‘ism

in Ali's name. The invention of Shi‘ism was the beginning of the corruption in the religious and worldly affairs of Mohammad's nation, by creating differences between Muslims." Then Reza twisted the story to suit him-self, and if one wishes to know the beginning of the story Mohammad Rashid Reza confesses saying, "Anyone referring to the stories concerning the Battle of *Jamal* in the history book of *Ibn Athīr* for example, will discover the extent of the evil influence of *Sabaian* in the armies of both sides, when the settlement was expected (refer vol.3, pp.96,103)." Hence al-Sayed Rashid's source of information was the history book of *Ibn Athīr*.

2) Abul Feda (d. 732 H.L. 1331 A.D.). Abul Feda in his book *Al-Mukhtasar* says: "I have summarised in my book that which Sheikh Ezzed Din Ali, known as Ibn Athīr Jazari, has written in his complete book." Hence the sources of the above two writers was *Ibn Athīr*.

3) Ibn Athīr (d. 630 H.L. 1229 A.D.), has mentioned the story among the events which took place during the years 30—36 H.L. He does not state the sources of these stories except in the preface of his book *Tãrīkh al-Kamel* (printed in Egypt, 1348 H.L.) saying: "I have found these stories in the book of Abu Ja‘far, al-Ṭabari." The complete history book of Ṭabari (17) is the Muslims historical Bible — the only reliable book amongst Muslims who refer to it when any disputable subject is to be examined. Ṭabari has written many ***ḥadīths*** (traditions) in different parts of his book, regarding one event; but I have rearranged these stories under a proper title and have chosen the most complete story for each event. With regard to the *Ṣaḥãbīs I* have quoted their stories exactly as Ṭabari (17) has written them in his book, and except for the explanatory notes not interfering with the quotations.

This is Ibn Athīr (3) from whom Mohammad Rashid

(1) and Abul Feda (2) have borrowed their stories. This Ibn Athīr (3) had recorded exactly what al-Ṭabari (17) had written.

4) Ibn Kathīr (d. 774 H.L. 1289 A.D.). Ibn Kathīr in his book *'Al Bedaia wal Nehaia* vol.7, citing Ṭabari says: "Saif Bin ‘Omar has said that the cause of the revolt against ‘Othmãn was ‘Abdullãh Bin Saba´ who pretended to be a Muslim and went to Egypt spreading false stories."

Then Ibn Kathīr writes the complete story of ‘Abdullãh Bin Saba´, including the Battle of *Jamal.* He says on p.246 "This is the summary of what Abu Ja‘far Bin Jarir Ṭabari (17) may God bless him, has written."

5) Ibn Khaldoon. The philosopher of the historians in his book *'al-Mobtada wal Khabar* has mentioned *Sabaian* in the Events of House (martyrdom of ‘Othmãn) and *Jamal.* Then on p.425 vol.2 of his book he says: "This is the summary of the events of *Jamal* from the book of Abu Ja‘far Ṭabari (17) because he is more reliable and more trust-worthy than other historians including Ibn Qotaybah." Also on p.457 he says: "This is the last word about Islamic succession, and of heretics conquerers and fights. After this there will be agreement and Assembly *(al-Jamaat)* amongst Muslims. I have taken these extracts from the book of Mohammad Bin Jarir al-Ṭabari (17) as it is the most reliable, and does not criticise *Ṣaḥãbīs* and *Tabe `in."*

6) Mohammad Farid Wajdi.

Farid Wajdi in his book *Encyclopaedia*´ under the word *Atham* and under *Jamal* fight, also in the biography of Ali Bin Abi Ṭãlib has mentioned ‘Abdullãh Bin Saba´s story and on pp.160, 168 and 169 tells us that his source of information is from Ṭabari (17).

7) al-Bostani. In his Encyclopaedia under the name *‘Abdullãh Bin Saba´* says: "‘Abdullãh Bin Saba´ says Ibn Kathīr. . . ."

8) Aḥmed Amin. One of todays historians who has used the analytical method of recording the stories is Aḥmed Amin. In his book *Fajrol Islam* concerning Persians* and their effect on Islam he writes, "The main difference between the Mazdak's religion and other religions was its socialistic idea. Mazdak believed in the equality of man by birth and stated that they must, therefore, have equal opportunities for their livelihood. He saw the most important issues in the equality of man as being wealth and women, these being the cause of all disagreements. Hence he said women and wealth were equally for all. Men of lower classes took advantage of Mazdak's teaching and caused much trouble. His followers broke into houses, sharing amongst themselves the women and the goods. This went on for so long that children did not know who had fathered them, and fathers could not recognise their sons." Aḥmed Amin continues saying "This way of life was adopted by some, even after the advent of Islam. There were villages in Kerman (Southern Persia) where this religion was still practised in the reign of Amawys Dynesty." "From this" says Aḥmed Amin, "we see the similarity of the ideas of Abũzar and Mazdak as far as the distribution of wealth is concerned." "Abũzar," says Ṭabari "rose up in Damascus *(Shaam)* saying " O men of wealth, share your money with the poor people," and he recited this verse of the Koran: "Proclaim a woeful punishment to those that hoard up gold and silver and do not spend it in God's cause. The day surely comes when their treasures shall be heated in the fire of Hell, and their foreheads, sides and backs, branded with them." (*Koran,* chap.9, ver.34). Abũzar repeated this quotation so often that poor men took it as an obligation for wealthy men to distribute their money, and pestered rich people so much that they complained about Abũzar to Mo‘ãwia, the governor

* Before Aḥmed Amin, Rashid Reza has written the story in his book *al-Sunna wal Shī‘a*.

of Syria, and he sent Abũzar to Medina to the Caliph ‘Othmãn.

"Citizen of Damascus, why does your tongue make much complain?" Said ‘Othmãn. "The wealthy people are not supposed to keep their money entirely for themselves," said Abũzar.

"We see from the above," says Aḥmed Amin, "that Abũzar's idea was very close to that of Mazdak concerning wealth." But where did Abũzar get this view? Ṭabari answers: "Ibn al-Souda met Abũzar and suggested this socialistic idea, at the meeting with Abu Darda* and ‘Obãda Bin Samet, but the latter men were not deceived and they took Ibn al-Souda to Mo‘ãwia and said this was the man who had prompted Abũzar to make you so tiresome.” **

Aḥmed Amin continues: "We also know that Ibn al-Souda was known as ‘Abdullãh Bin Saba´ who was a Jew from Ṣan‘ã’ (Yemen). He pretended to be a Muslim in ‘Othmãn's time, and tried to ruin the religion of the Muslims by spreading harmful ideas." This, we will discuss later.

"‘Abdullãh Bin Saba´," continues Aḥmed Amin, "travelled to many cities in Arabia, Basra, Kũfa, Damascus and to Egypt. He may have got this socialistic idea from the followers of Mazdak in Iraq or Yemen. So, Abũzar learned it from him."

Aḥmed Amin wrote in the margin of his book: "Refer to Ṭabari vol.5, p.66 onwards." On p.112 Aḥmed concludes that: "The Shi‘a regarded Ali and his sons divine, as did their Persian ancestors and the Pagans regard their Kings of

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* They were known followers of Prophet *(Ṣaḥãbīs).*

** This story is false and made up by ‘Abdullãh Bin Saba´, Abũzar never preached against the wealthy people, his talks were aimed at Mo‘ãwia and his dynasty, who had captured peoples' wealth by force and ‘Abdullãh Bin Saba´ tried to cover up the matter by making up these tales.

the Sasanid dynasty."

Aḥmed Amin was faithful to his promise when he said, "we will discuss the harmful ideas of ‘Abdullãh Bin Saba´ later."

Aḥmed Amin on p.254, talking about different denominations says; "At the end of ‘Othmãn's reign, some secret groups, scattered far and wide, rioted against ‘Othmãn, trying to rob him of power and give it to someone else. Amongst these groups some were soliciting support for Ali, the strongest force behind this movement in Basra, Kũfa and Damascus was ‘Abdullãh Bin Saba´. He said; "Every prophet has a successor. Ali is the successor of Mohammad who is more unjust than the man who unjustly has usurped the place of Ali?"

He insisted on this until ‘Othmãn was killed.

"We are bound," says Aḥmed Amin, "to discuss this story as three Muslim denominations came into being as a result of it. They are Shia, etc.

In the chapter concerning Shi‘a on pp.266-278 he says that the idea of a second coming of the Prophet Elijah belongs to the Jews. ‘Abdullãh Bin Saba´ learned of it from the Jews. Shias adopted it from ‘Abdullãh Bin Saba´ to agree with their ideas concerning Mandi who was supposed to come and fill the world with justice. Shiaism is a refuge to shelter those who wish to destroy Islam under the camouflage of love of the Prophet's family. Any Jew or Christian can state his views about Islam through Shiaism, like the Jewish idea concerning the second coming of Elijah.[1] On p.277 he says: "According to Wellhouzen, Shi‘a derives more from Jewish than from Persian beliefs, 'because ‘Abdullãh Bin Saba´ was Jewish." In other words,

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1. It is unfortunate that Aḥmed Amin's book *Fajrol Islam* and the *Islamic Political History* by Hassan E. Hassan are the only books about Shi‘a thought at Western universities.

Aḥmed Amin that Shias derived their belief in the successorship of Ali, and the second coming of the Saints and Mahdi, from Ibn Saba, that is, from Jews.

Abũzar got his communistic notions from Ibn Saba, Ibn Saba learned communism from Mazdaki people who lived in the time of the Amawid Dynesty. Mazdak was Persian, and Persians revere their Kings. So do Shias revere their Imãms. Shiaism is a cloak for those who wish to des-troy Islam by hatred and jealousy. It is also a shelter for any who wish to introduce Judaism, Christianity or the Zoroaster faith to Islam. We note that all these ideas come from ‘Abdullãh Bin Saba´, which Aḥmed Amin took from Ṭabari and Wellhouzen. We shall see that Wellhouzen too, has recorded it from Ṭabari (17).

9) Hassan Ibrahim.

Another contemporary historian who has adopted the analytical method in his book *Islamic Political History,* is Dr. Ḥasan Ibrahim. After considering the Muslim situation at the end of ‘Othmãn's Caliphate he says, "The atmosphere was ready to accept the *Sabaians* movements. One of the companions of the Prophet well known for his piety and righteousness, was one of the narrators' leaders, called Abũzar Ghafãri. It was this man who caused trouble, as he was affected by ‘Abdullãh Bin Saba´s rousing propaganda, and he opposed ‘Othmãn and his Governor in Syria, Mo‘ãwia. ‘Abdullãh Bin Saba´ was a Jew who pretended to be a Muslim and travelled to Ḥijãz, Kũfa, Syria and Egypt.

Dr. Hassan Ibrahim has taken this story from vol.1, p.2859 Ṭabari (17). On p.349 he says,"‘Abdullãh Bin Saba´ was the first person to lead people against ‘Othmãn, causing him to be overthrown.

In the margin of his book he has referred to Ṭabari four times concerning the story of ‘Abdullãh Bin Saba´. He also refers to Ṭabari twelve times about this story in

his book. Yet he has refrained from quoting what Ṭabari has written in his book concerning *Sabaians,* even though the hero in both stories is the same — ‘Abdullãh Bin Saba′.

Up to now we have seen how Muslim historians have quoted from the history book of Ṭabari (17) concerning *Sabaian.*

10) Van Flotten (Volten) (Johannes 1818—1883).

In his book *Arabian rule and Shi‘a and Israilyat in Amawid Time,* translated by Dr. Hassan Ibrahim and Mohammad Zaki Ibrahim (1st edition Egypt, p.79) says concerning Shia: "The *Sabaians,* the follov-ers of ‘Abdullãh Bin Saba′ regarded Ali as the rightful person for the successorship of the Prophet during the time of ‘Othmãn." Then he refers to Ṭabari (17) on the margin of p.80 in his book.

11) Nicholson, Reynold Alleyne (1868 1945).

In his book *The History of Arabian Literature* (Cambridge, p.215) he says, "‘Abdullãh Bin Saba′ founded the *Sabaian's* Society. He was from Ṣan‘ã in Yemen. It is said that he was a Jew who, in ‘Othmãn's time, embraced Islam. He was in fact a wicked, travelling missionary, who tried to lead Muslims astray. He started from Ḥijãz, and went to Basra, Kũfa and Syria. Finally he lived in Egypt. He believed in the second coming of the Prophet." He said, "People believed in the second coming of Jesus, but denied the second coming of the Prophet Mohammad, even though this is mentioned in the Koran. Moreover, God has sent over one thousand messengers, and each of them had a deputy — a successor. Ali is the successor of the Prophet Mohammad — the last one." Then in the margin of his book he refers to Ṭabari (17) and indicates the page.

12) The Islamic Encyclopaedia. In this Encyclopaedia, written by some orientalists, the story is written as follows:-

"If we want to consider only what Ṭabari and Maghrizi have recorded, we say that one of the subjects Bin Saba was preaching was the second coming of Mohammad. This was the theory — that to every Prophet there is a successor, and Ali is the successor of Mohammad. So, every Muslim, therefore, must help Ali by his words and deeds. It is said that ‘Abdullãh Bin Saba′ sent missionaries all over the country to propagate his theory. He himself was among those who set off from Egypt towards Medina in Shawwal 35 H.L., April, 656 A.D." The Encyclopaedia refers to Ṭabari and Maghrizi, Ṭabari lived 300 years after the story, and Maghrizi 800 years. Ṭabari mentions the names of those he has quoted but Maghrizi does not. Hence the writings of Maghrizi are not thought to be as reliable as those of Ṭabari, who lived 500 years before Maghrizi. We will write about Maghrizi later.

13) Donaldson, M. Dewight.

In his book *The Shi‘ah Articles of Faith* Arabic translation p.85 he says: "The earliest references show us that the claim of the followers of Ali, regarding his succession was not just political, but they believed that the succession of Ali was divinely inspired. Yet a mysterious man can be held greatly responsible for that belief. During the time of the succession of ‘Othmãn, ‘Abdullãh Bin Saba′ started a movement to bring Muslims to ruin, as is said by Ṭabari."

Donaldson has not quoted directly from Ṭabari, but according to the margin of p.59 in his book, he has quoted from the Islamic Encyclopaedia previously mentioned and from the book *History of Arabian Literature.* We have stated earlier that they themselves have quoted from Ṭabari (17).

14) Wellhousen Julius (1844 — 1918).

On p.56—57 in his book *Sabaian and the Spirit of Prophethood,* he says : "A party was formed in Kũfa,

called *Sabaian,* and this party made many drastic changes in Islam. Despite the teaching of the Koran, they preached the divinity of the Prophet Mohammad. *Sabaians* believe that Mohammad died bodily but not spiritually, that his spirit is a divine one, and is alive for all eternity."

As in the, theory of incarnation, they say that the spirit of God has been incarnated in his Messengers and passed through all the prophets, one to the other, and that after Mohammad, it was passed on to Ali and then to his descendents. They did not consider that Ali was equal to the Caliphs who proceeded him and were the successors of Mohammad, but they regarded those Caliphs as illegal. They proclaimed Ali as the sole, divine, legal successor of the Prophet Mohammad, and obedience to him was to be regarded as obedience to God.

Wellhousen also said that it is understood that the *Sabaians* derive their name from Bin Saba — a Yamanese Jew, and under a title `Sabaian extremist and Believers of Reincarnation.' He says: "The extremists have diffejent names not worthy of mention, but all the names proved that they had gone astray." Saif Bin ‘Omar Tamīmī says, "*Sabaian* right from the start were trouble makers, killing ‘Othmãn, and starting Civil war ……Most of them were non-Arabic slaves. They believed in the passing of the soul from one person to another, especially the spirit of Mohammad incarnated in Ali, Then the descendants of Ali, by Faṭemah, the daughter of the Prophet, rejected the *Sabaians, so* they followed Mohammad al-Hanafiyah, a son of Ali but not by Fatimah. The '*Sabaian* followed Aba Hãshem the son of Mohammad al-Hanafiyah, an unworthy man like his father. Aba Hãshem nominated his son Mohammad Bin Ali ‘Abbãsy. Hence the successorship of Ali went from him to ‘Abbãssids dynesty. ‘Abbãssids, like the *Sabaians,* originated in Kũfa. Both parties rioted against Arabian Muslims and their supporters were Iranian

slaves."

Wellhouzen refers to Saif twice in this story in the margin of his book. Hence it is clear to us that he has taken the story from Ṭabari (17) — the first historian to mention Saif.

So, we have written about historians who have mentioned Ṭabari, directly or otherwise, when writing the story of Bin Saba. There are other writers who have not mentioned the original writer of the story of Bin Saba. But in other places in their books they have named Ṭabari or the books which have quoted from Ṭabari such as:-

15) Mirkhand in-his book *Rawzatus-Safa.*

16) Ghiathud Din (d. 940 H.L. — 1455 A.D.). The son of Mir Khand, in his book *Ḥabībus Siyar,* has quoted from his father as is mentioned in the preface of his book. All the above historians have quoted from Ṭabari (17).

17) Ṭabari and his source.

Abu Ja‘far Mohammad Bin Jarir Ṭabari Amoli, (d. 310 H.L. — 825 A.D.). In his book *Tãrīkhol Omam wal Mulook* (The History of Nations and Kings), Ṭabari has quoted the story of the *Sabaians* exclusively from Saif Bin ‘Omar Tamīmī. He refers only to some of the events of the year 30 H.L. as follows:-

In the same year (i.e. year 30 H.L.) the events concerning Abũzar took place. Mo‘ãwia sent Abũzar from (Damascus) Shaam to Medina. Many things are told of that event, but I do not like to record them. Sari has written to me about the stories told by those who find excuses for Mo‘ãwia, regarding the incidents concerning Abũzar. Shoaib has told Sari that Saif said, "When Bin Sawda reached (Damascus) Shaam he met Abũzar and reported to him the things which Mo‘ãwia was doing. And Ṭabari narrates the story of *Sabaians* as told by Saif, and finishes the story of Abũzar with the following sentence, "Others have said much

concerning this story (the exile of Abũzar), but I am reluctant to relate them."

Regarding the events of the years (30-36 ,H.L.), Ṭabari records the story of Bin Saba and the *Sabaians,* the murder of ‘Othmãn (The third Caliph) and the Battle of Jamal from Saif — Saif being the only one from whom he could quote. Ṭabari narrates his story from Saif through two persons, 1) ‘Obaidullãh Bin Said Zohari from his uncle Ya'qub Bin Ibrahim and then from Saif. From this channel the stories begin "narrated to me" or "narrated to us." 2) Sari Bin Yahya from Shoaib Bin Ibrahim from Saif. Ṭabari recording from two books, *al-Fotũh* and *al-Jamal* from Saif, has begun with "He wrote to me," "He narrated to me," and "In his letter to me." So far we have dealt with Ṭabari's source.

18) Ibn `Asãker (d. 571 H.L. — 1086 A.D.).

'Ibn `Asãker records from another source. In his book *The History of Damascus* whilst writing the biographies of Ṭalḥa and ‘Abdullãh Bin Saba′, he has recorded parts of the story of Sabaians, through Abul Qasem Samarqandi from Abul Hosein Naqqoor from Abu Taher Mokhallas from Abubakt Bin Saif from Sari from Shoaib Bin Ibrahim from Saif.

Therefore, the origin is Sari, one of the two channels from which Ṭabari has recorded.

19) Ibn Badran (d. 1346 H.L. — 1851 A.D.)

Ibn Badran, has recorded stories in his book *Tahzib* without mentioning the names of the persons from whom he has quoted. He has written some of the story of Ibn Saba in his book without naming the originators. But in the biography of Ziãd Bin Abih he has mentioned Ṭabari in connection with Saif's stories (vol.5, p.406).

20) Ibn Abibakr (d.741 H.L. — 1256 A.D.).

Ibn Abibakr has a book called *al-Tamhid,* from which some writers have quoted. The book concerns the killing of Caliph ‘Othmãn and in its preface the name of *al-Fotũh,* the book of Saif is mentioned, as is also the name of Ibn Athīr. Ibn Athīr has quoted from Ṭabari and Ṭabari from Saif. So far the tales of Saif have three principles sources:-

1) Ṭabari (d. 310 H.L. — 825 A.D.);

2) Ibn `Asãker (d. 571 H.L. — 1086 A.D.);

3) Ibn Abibakr (d. 741 H.L. — 1256 A.D.).

Some writers have quoted from one source, some from two, and some from all three.

21) Sa'id Afghani.

In his book *Aisha and Politics,* Sa'id Afghani has written some of the stories of the *Sabaians* under the following titles.

"Prophet against ‘Othmãn And The Consequence."

"Bin Saba The Secret Dreadful Hero."

"Observation of the Reconcilliation," and "The Plot."

He also mentions the *Sabaians* in other chapter of his book. His principle source is Ṭabari, followed by Ibn `Asãker, then *Tamhid* of Ibn Abibakr. He relies on Ṭabari more than anyone else, giving as his reason the trust he has in Ṭabari, saying that Ṭabari is more dependable, and that all previous historians have trusted him. He then says "As far as I could, I have quoted from Ṭabari's book exactly as it was."

22) Dhahabi (d. 748 H.L. — 1263 A.D.)

There is another channel for the tale of Ibn Saba namely Dhahabi's recording. He has written some parts of the story in his book *The History of Islam* (vol.2, pp.122-128) where he *has* recorded the killing of ‘Othmãn among the events of the year 35 H.L. He begins as follows:-

"And Saif Bin ‘Omar said that ‘Aṭyya said, that Yazid al-Faq'asi said when Bin Sawda went to Egypt..........."
Dhahabi has also written another story told by Saif in more detail than Ṭabari. Later he has recorded a summary of what Ṭabari has written. The original of the stories written by Dhahabi concerning *Sabaians* and others, can be found in the preface to his book.

1) Books such as *al-Fotũh* by Saif, from which Dhahabi has obtained the most important material for his book.
2) Books from which he has obtained that which he has recorded as the summary.
3) Books he refers to frequently to, such as Ṭabari.

Since Dhahabi has mentioned the book *al-Fotũh by* Saif and he lived in 8th Century of Muslim era then the book *al-Fotũh* must have been available until then.

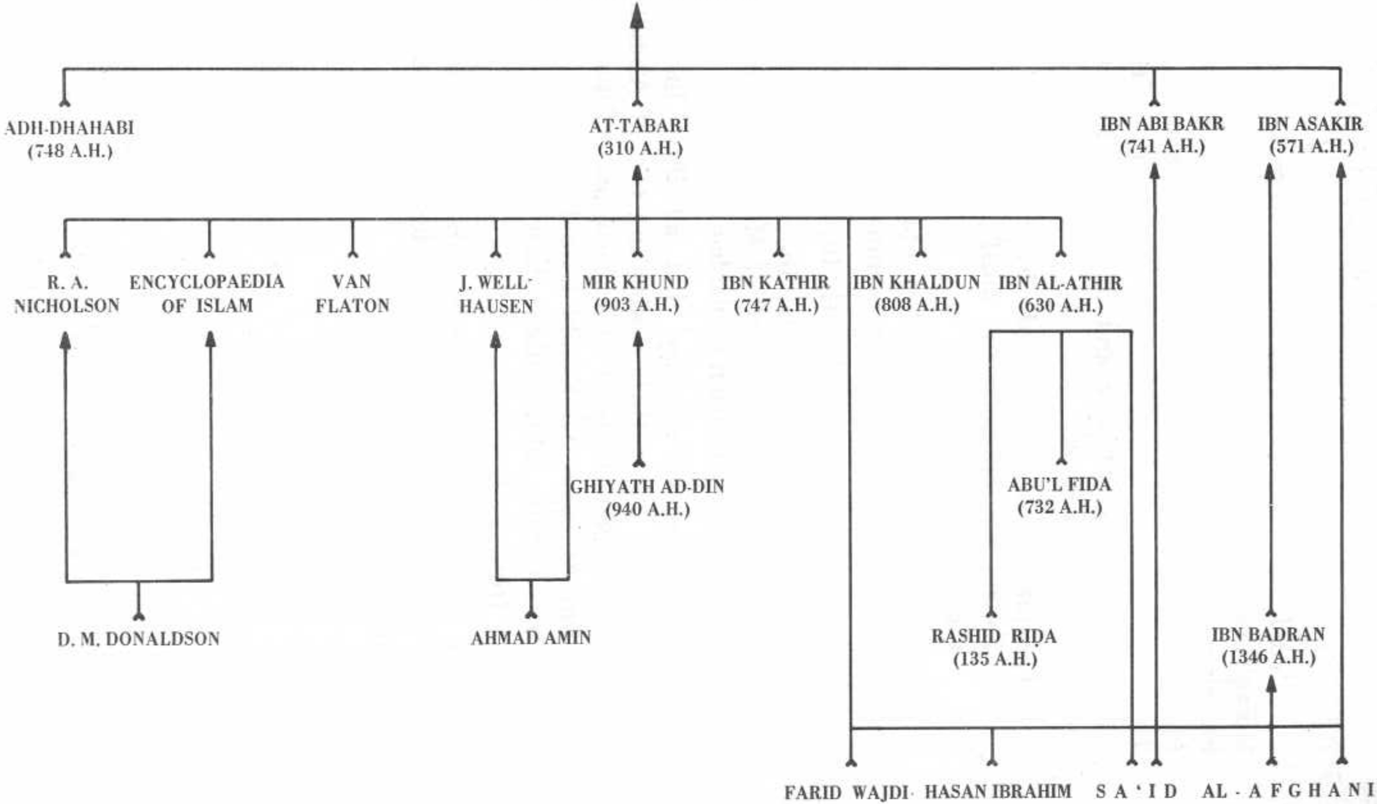
In summary we can say that all these historians referred to have taken their stories and tale of ‘Abdullãh Bin Saba´ from Saif. Four of these historians: Ṭabari, Ibn `Asãker, Ibn Abibakr and Dhahabi have taken their stories directly from Saif, while others have got their stories indirectly from Saif.

The chart on the next page indicates the channels through which the *Sabaians* tale has been recorded from its original story teller Saif.

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SAYF IBN UMAR AT-TAMIMI

(DIED AFTER 170 A. H.)



INVESTIGATION CONCERNING SAIF AND HIS NARRATIONS

Who is Saif?

According to Ṭabari, vol.l, p.1749, (Europe) and *Lobabul Ansãb,* vol.1, p.49, Saif's full name was Saif Bin ‘Omar al-Tamīmī al-Osayyadi. According to *Jamharatul Ansãb,* p.199 and Ibn Doraid's book, *al-Ishtiqãq,* pp.201-206, Osayyad's name was ‘Amr Bin Tamīmī. Because Saif was a descendent of ‘Amr he has contributed much more about Bani Amr's heroic deeds than others.

It is written "Osady" in Ibn Nadim's book, *Fihrest,* instead of Osayyad.

It is recorded in *Tahzibul Tahzīb, al-borjomī wal Sa‘dy* or *al-Ẕaby* (البُرجُمي والسَّعدي او الضّبي). If this were true it only reveals that the Borjom tribe and Osayyed had some agreement (peace treaty etc.) between themselves since Borjom and Osayyed were not close relatives even if we believe that both tribes were descendents of Banī Tamīm.

It is recorded in *Tahzibul Tahzīb, Kholãṣatul Tahzib*

and *Hidãyatul ‘Ãrefīn* that Saif came from Kũfa and resided in Baghdad.

According to *Kholãṣatul Tahzib,* Saif died in the year 170 H.L. It is written in *al-Tahzib,* "I have seen Dhahabi's hand writing saying that Saif died during the rule of Hãroon al-Rashid."

Ismail Pasha in his book *al-Hidãya,* says, "He (Saif) died in Baghdad during the rule of Hãroon al-Rashid in the year 200 and al-Rashid died in the year 193." No one else has said so, neither has Ismail Pasha revealed the source of his information.

Saif's Books.

According to *al-Fihrest* and *al-Hidãya,* Saif wrote two books:-

1) *al-Fotooḥ al-Kabir wal Reddah.*
2) *al-Jamal wa Masire ‘Ãesha wa Ali.*

And according to *al-Lobab, Tahzib* and *Kashful-Ẓonoon,* Saif wrote only the book *al-Fotooḥ.*

Ṭabari in his book has recorded from Saif's two books, *al-Fotooḥ* and *al-Jamal* in the order of the names of people playing parts in the events but he has not made reference to Saif's books.

Dhahabi in his history of *al-Kabir;* and Ibn `Asãker in *al-Tamhid* have recorded from Saif according to the names of people playing parts in the event and they have made references to Saif's books.

The most famous historians who have written about the companions of the Prophet are Ibn Abdul Birr, Ibn Athīr, Ibn Ḥajar and Dhahabi. These historians have recorded the names of the heroes invented by Saif along with the names of the real *Ṣaḥãbīs* (Companions of the Prophet).

Geographians such as al-Ḥamawi, in his *Mo‘jam*; and

al-Ḥemiari in *al-Rouz* have named non-existent places invented by Saif. Abdul Momin has recorded Saif's places from al-Ḥamawi.

Last person, we found, who had said that had Saif's book in his possession is Ibn Ḥajar (d. 852 H.L.). The author of *al-Eṣãbah.*

The value of Saif's recordings.

1) Yahya Bin Ma'een (d. 233 H.L.), "His narrations are weak and useless."
2) Nesã'i (d. 303 H.L.) in *Ṣaḥiḥ,* "His narrations are weak, they should be disregarded because he was unreliable and not trustworthy."
3) Abu Dãwood (d. 316 H.L.), "Of no value - he is a liar."
4) Ibn Abi Ḥãtam (d. 327 H.L.), "They have abandoned his narrations."
5) Ibn al-Sakan (d. 353 H.L.), "It is weak."
6) Ibn 'Adei (d. 365 H.L.), "It is weak, some of his narrations are famous yet the majority of his narrations are disgraceful and not followed."
7) Ibn Hebbãn (d. 354 H.L.) "In the stories he has made, he has mentioned the names of trustful men, but they say he was accused of heresy and forged narrations."
8) Al-Ḥãkem (d. 405 H.L.) "His narrations are abandoned, he was accused of heresy."
9) Khaṭīb al-Baghdadi.........
10) Ibn 'Abd al-Barr (d. 463 H.L.) narrated from Abi Hayan that "Saif's narrations are abandoned, we mentioned them for knowledge only."
11) Ṣafiod Dīn (d. 923 H.L.) "Considered weak."

12) Firoozãbãdi (d. 817 H.L.) in *Tawãlīf* mentioned, Saif with the others saying they are weak.

13) Ibn Hajar (d. 852 H.L.) after one of his narrations mentioned, that it is narrated by weak narrators, weakest of them all is Saif.

These are the biographers views about Saif and his narrations. Now let us consider the narrations themselves. And to do so we have to refer to the history of al-Ṭabari among others because it is dated earlier than others and more referred to in history books. al-Ṭabari had narrated, too many of Saif's narrations quoting from his two books, *al-Fotooḥ wal-Radah* and *al-Jamal.* Also he narrated from his narrations about al-Saqīfa and the death of ‘Othmãn. Thus making Saif stories an important reference, referred to all Islamic histories up to day.

We shall consider al-Ṭabari's history first and then other narrators who depended on Saif's in their narrations and we shall compare and contrast his narrations with others to find out the methods he used in forging them and the value of his stories.

* * * *

1. OSÃMA ARMY

1. BY SAIF
2. BY OTHER THAN SAIF
3. COMPARISON

1. OSÃMA ARMY

Ṭabari (vol.3, p.212; vol.l, pp.1849-1850 EUR), and Ibn `Asãker (vo1.1, p.427), with regard to the events of year eleven of Hejra, the recorded history of Osãma's Army told by Saif is as follows:-

STORY BY SAIF

"The Prophet of God, before his death, gathered together an army under the command of Osãma. ‘Omar Bin Khaṭṭãb was in that army. Before the army was even clear of the moat of Medina, the Prophet of God died. Osãma sent ‘Omar to the successor of the Prophet (the Caliph) to obtain permission for the return of the army to Medina. The companions of the Prophet, who were in that army, told ‘Omar to ask Abubakr to dismiss Osãma and appoint another commander." Abubakr jumped forward and grasped ‘Omar by his beard saying, “ O Bin Khaṭṭãb let your mother weep at your death bed. It was the Prophet who appointed

Osãma to be the commander, yet you want me to dismiss him and appoint someone else in his place."

Abubakr then ordered the army to proceed and he saw them leave, bidding them farewell saying, "March on, May God destroy you by murder and plague."

The foregoing was related by Saif concerning Osãma's army. But others have said that the story is as follows:-

STORY BY OTHER THAN SAIF

In the year 11 Hejra, on a Monday, when four days remained in the month of Safar, the Prophet ordered the people to be prepared for the war with the Romans. Next day he ordered Osãma to command the army saying to him, "Go to the place where your father was martyred, and attack them." On the Wednesday the Prophet developed a temperature and a headache. The next day, the Thursday, the Prophet himself made the Battle standard and handed it to Osãma. Osãma took the flag and left Medina, choosing Jorf as the camp site.

The senior members of the *Muhãjir* and *Anṣãr* parties, Abubakr, ‘Omar Bin Khaṭṭãb, Abu ‘Obaydah Jarrãḥ, Sa‘d Waqqãṣ, Sa‘eed Bin Zaid and others were ordered to form an army under the leadership of Osãma. As Osãma was a very young man, there were objections to his being made the army commander in preference to those elder Immigrant Muslims.

The Prophet of God heard these objections and came from his house, his head covered with a handkerchief, and a towel over his shoulder, as he was ill. Mounting the pulpit he addressed the people saying, "What are these reports I have heard concerning Osãma, who has been appointed commander. You objected to his father — now you object to him. By God Osãma is capable of holding this position, as

his father was." The Prophet then came down from the pulpit, and the Muslims who were going to the camp site at Jorf said good-bye.

The Prophet's health deteriorated, and Osãma visited him when the Prophet was unable to speak — he could only kiss Osãma good-bye. The next Monday the Prophet was better, and he received Osãma saying, "Go, good luck to you." Osãma returned to the camp and ordered the march. Just as he was going to mount his horse, a message came from his mother saying that the Prophet was critically ill.

Osãma, ‘Omar and Abu ‘Obaydah returned to Medina, and that same day the Prophet passed away. After the death of the Prophet, when Abubakr became Caliph, he ordered Osãma to undertake the same mission as ordered by the Prophet, (Ibn `Asãker vol.l, p.433). On page 438 Ibn `Asãker also says, “Abubakr told Osãma that the Prophet had given all necessary instructions, and he was not adding anything to them. Abubakr did not listen to those who advised him that expedition be postponed.”

COMPARISON

Comparison between the above two ways of recording. There are some points worth mentioning about Saif's recording. He says:

1) The army was crossing the moat of Medina when the Prophet died. Saif included this sentence in his book to conceal the fact that there were delays which prevented the army from setting out; and there were no disruptions by the trouble makers who caused the delays. Yet in his more lucid moments Mohammad was annoyed that the army was delayed, and repeated his original order, "Osãma's army must march."

2) Saif says, "When Osãma heard that the Prophet had

passed away he sent ‘Omar to the successor of the Prophet of God to obtain his permission for the return of the army to Medina." Other instructions say, "Osãma heard that the Prophet's condition was serious, so he went to Medina with ‘Omar, Abubakr and Abu ‘Obaydah. (Some say that Abu ‘Obaydah was not with them.) After the death of the Prophet, and after Abubakr's nomination at Saqīfa, and his final election at the Mosque, he dealt with Osãma's army.

Here again Saif back dates the successorship of Abubakr, making it appear that he was appointed Caliph (successor) before the death of the Prophet.

3) Saif says, "Anṣãr (helpers) asked Abubakr to dismiss Osãma and appoint another commander to the army. Ibn `Asãker (vol.I, p.438) and other historians say: Early Muhãjirs (Immigrants) asked the Prophet to change Osãma. Here again Saif altered the name of proposers from Muhãjirs to Anṣãr to please the then Government who were of Muhãjirs (Immigrants) party.

Saif says: "Abubakr gave Osãma ten instructions." Other historians say: "Abubakr said that the Prophet had given the necessary instructions and he did not need to add anything to them." Saif says: "Abubakr held ‘Omar by his beard because he brought the message of the Helpers," though a messenger cannot be blamed. Saif says, "Abubakr cursed the army and hoped they would be destroyed by plague." Saif being a heretic wanted to make a mockery of Islam as a religion, as well as to please the Caliph of his time. The stories invented by Saif have no foundation, and the heroes mentioned in them never existed for they were but figments of his imagination. We will explain more clearly later.

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SOME ṢAHÃBĪS INTRODUCED

The time is now ripe for us to briefly introduce the Ṣaḥãbīs we have mentioned so far 1 and 2. There is, of course, no need to say anything about Abubakr and 'Omar, the well known first and second Caliphs.

3) Abu 'Obaydah Jarrãḥ Amer, son of Abdullãh Bin Jarrãḥ and Omaymah, a daughter of Ghonm Bin Jãbir. Abu 'Obaydah was one of the pioneer converts to Islam from the Quraish tribe, and he emigrated twice from Mecca. Abubakr made him the commander of an army sent to Syria. He died of the plague and was buried in Jordan.

4) Sa'd Waqqãṣ, Abu Esḥãq, son of Mãlik, from the Zuhra family of the Quraish tribe. He was the seventh man to embrace Islam. He attended the Battle of Badr and all later battles launched by the Prophet. He was the first Muslim to fire at the enemy, the chief commander of the armies which conquered Iraq. 'Omar appointed him Governor of Kũfa. Sa'd was one of the six nominated committee members to be Caliph after 'Omar. (It was 'Omar who ordered that

the committee to be established directly after he was fatally stabbed by Abu Lobo). Sa‘d retired to his residence Aqiq — near Medina, after ‘Othmãn was murdered. He died during the reign of Mo‘ãwiya and was buried in Baqi — the cemetery of Medina.

5) Sa‘eed Bin Zaid. He is from the ‘Adi family of the Quraish tribe, and a cousin of ‘Omar Bin Khaṭṭãb. ‘Omar married Atekah, the sister of Sa‘eed, and Sa‘eed married Faṭemah, the sister of ‘Omar. Sa‘eed and Faṭemah embraced Islam before ‘Omar. When ‘Omar heard that his sister had become a Muslim, he went to her house, and slapped her face so hard that it began to bleed. ‘Omar felt very sorry for his hasty action, and on the spot he himself accepted Islam. Sa‘eed died in the year 50 or 51 H.L. and he was buried in Medina.

6) Osãma. The father of Osãma was Ḥãrethah a slave freed by Mohammad. His mother was Umm Ayman, a servant o£ Mohammad who had been freed by him. Osãma was born at the dawn of Islam, and died in the reign of Mo‘ãwiya.

MOHAMMAD'S POLICY ON HIS DEATH BED

In the last moments of his life the Prophet acted very strangely, he sent away all the elders and kept only Ali in Medina. He insisted on sending the Party Leaders to Syria — far from the heart of Islam, and he put a man whose parents were slaves, in charge of the elders.

(This will be discussed after examining the events which took place when the Prophet of God passed away).

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2. SAQIFAH

1. BY SAIF
2. BY OTHERS THAN SAIF
3. COMPARISON

2. SAIF AND SAQIFAH

The story of preliminary discussion and arguments at Saqifah surrounding the succession of Abubakr as Caliph, (successor of the Prophet) is one of the attractive stories told by Saif which needs careful investigation. Saif says,

1) *Eṣãbah* (vol.2, p.230). "They tell that Qa‘qã‘ Bin ‘Omar said, `When the Prophet of God was going to die, I was present. A man came into the Mosque at mid-day prayer time, and told some people that the Helpers *(Anṣãr)* were going to elect Sa‘d Bin ‘Obaidah unanimously, as Caliph, and ignore the covenant of the Prophet of God. The *Mohãjirs* were very concerned about this."

2) Ṭabari (vol.3, p.201). Events of the year eleven. "The narrator asked ‘Amr Bin Ḥoraith, `Were you present when the Prophet of God died?' The answer was yes. The second question was, `On which day was Abubakr elected?' and the answer, `On the very day that the Prophet died, because the people did not want to be unorganised even for half a day.' Then he asked, `Was there any opposition?'

`No, only from heretics or those who were almost heretics.' `Did any member of the Immigrant party oppose him?' was next asked, and the answer was, `No, they all gave their allegiance to Abubakr freely, one after the other.'

3) Ṭabari, regarding the Helpers support for Sa‘d Bin ‘Obaidah, and their rejection of Abubakr, says, "Ḍaḥḥãk Bin Khalifah said that Ḥobãb Bin Mondher stood with sword in hand saying, `(I am but a crutch to be leaned upon) I am the wood upon which the camels scratch themselves at the place where they do sleep; I am that big tree under which they do seek shade and shelter. I fear harm from no wind. I am the father of the lion cubs in their den.'

"‘Omar jumped quickly forward and knocked the sword from the hand of Ḥobãb. ‘Omar picked up the sword and attacked Sa‘d Bin Ḥobãb, and other people who were against Sa‘d, gave their support to Abubakr, helping him to win the election.

"The support of the Helpers *(Anṣãr)* in favour of Sa‘d was a mistake like that *in Jãheliyyah* (the age of ignorance before Islam). Fortunately Abubakr firmly opposed Sa‘d and swayed people's support in his own favour. When the people attacked Sa‘d, someone cried that he was killed. ‘Omar said, `May God kill him, he is a hypocrite.' Then ‘Omar took the sword and broke it against a rock."

4) (Ṭabari, after the above story). Mobashsher said that Jãber related thus — "Sa‘d said to Abubakr, `O you Immigrants you were jealous of my position as the head of the state, and as for you Abubakr, you forced me to comply with you, with the help of your own tribe.' The Immigrant replied, `If we forced you to leave the mass you had the right to oppose us, but we are forcing you to keep within the mass. Now if you oppose the general body of the Muslims you will be behead.'

5) Ṭabari. "Ali was in his house when the news

reached him that the people had given their allegiance to Abubakr. Still in his night shirt, he rushed out, going at once to Abubakr, and shook hands with him. Later on, his clothes were brought to him and he dressed."

6) Ṭabari, "Abubakr delivered two long speeches on the day following the death of the Prophet of God. He spoke mostly of the uncertainty of the world, of the destruction of mankind, and the day of the hereafter. He strongly stressed the devil which was within him saying, `There is a spirit of evil invested in me. Avoid me when this evil power overcomes me, in case I usurp not only your possession, but your souls.' "

7) Ṭabari, Mobashshir Bin Foḓail related that Jobair (the bodyguard of the Prophet) said that his father said, "Khãlid Bin Sa'eed Bin 'Ãṣ came to Medina from Yemen, a month after the Prophet of Islam died. He was wearing a coat of silk when he met 'Omar and Ali. 'Omar shouted, `Tear Khãlid's coat to pieces for he is wearing silk in peace time.' Khãlid turned and spoke to Ali saying, `O Abul Ḥasan, O' children of 'Abd Manãf — you gave up the succession to the Prophet, so you have been vanguished. O children of 'Abd Manãf only you deserve to be the Prophet's successor.' 'Omar said, `O Khãlid — may God cut out you tongue; Liars will forever use your words against Islam, and this will eventually be against themselves.' 'Omar later reported to Abubakr this meeting with Khãlid. A long time afterwards 'Omar prevented Abubakr from making Khãlid the Commander of an army fighting against the heretics. 'Omar told Abubakr that Khãlid was despicable, who had told a lie which had caused to gossip forever — and so his help should not be sought. Abubakr sent Khãlid to Syria as the assistant to the Army Commander at Tima; for Abubakr had only half listened to 'Omar."

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AN INVESTIGATION INTO THE TRUTH OF THE STORIES CONCERNING SAQIFAH RECORDED BY SAIF

1) The integrity and the character of the narrators.

2) The content of Saif's stories.

a) Saif has recorded his first story from Qa‘qã‘ Bin ‘Amr al-Tamīmī. But Qa‘qã‘ is but a fictitious character invented by Saif, and it is only in Saif's book that he appears. There is no trace of Qa‘qã‘ anywhere else except in the books whose authors quote from Saif. After Saif, unfortunately, other historians and writers have named places, battlefields, poems and social activities concerning Qa‘qã‘, and have named him as one of the companions of the Prophet (see fictional companions). Saif recorded his fourth story from Mobashshir, whose name cannot be found anywhere, except in the stories of Saif.

Ṣakhr is another fictitious character invented by Saif, and he appeared in the last of Saif's stories. Saif introduced him as the bodyguard of the Prophet, and yet his name does not appear in any "Who's who."

b) The content of Saif's stories. Saif was an expert at presenting fiction as truth and at distorting true stories to suit his purpose. One instance is when he says, "The day that the Prophet of God died, a man came into the Mosque and said, `People are going to elect Sa‘d as the successor of the Prophet and break the conversant of the Prophet.' On reading this, one gets the impression that the Prophet had appointed a successor before he died, and that *Anṣãr* (The Helpers Party) were betraying the Prophet." Saif also says that Osãma had sent ‘Omar to Abubakr after he heard the news of the Prophet's death. By saying this he wants to convey that Abubakr was already appointed as Caliph before the Prophet died.

THE STORY TELLER

The crucial meeting at Saqīfah, which led to the appointment of Abubakr as Caliph, was the corner stone of authority for the Caliphs and Mo‘ãwiya. Saif the story teller, twisted the results of this meeting to suit his own views. We will study the events of that meeting, written by some learned Sunni historians before examining Saif's record of it.

SAQĪFAH AND OTHER HISRORIANS APART FROM SAIF — SAQĪFAH AND ABUBAKR

Preparations for the meeting at Saqīfah began before the death of the Prophet. On his deathbed, the Prophet attempted to clear the Islamic state Capital of the Party leaders, and keep Ali alone in Medina. He repeatedly commanded the leaders to leave Medina and join the troops going to the Syria Battlefield. They disregarded the Prophet's orders and deliberately delayed' the armies departure until the Prophet died. During this period of delay, a very strange event took place which changed the course of history.

Did the Prophet express his wishes in writing?

The last moments of the Prophet were approaching. Medina was in a state of panic. Everyone felt that the leader of man, was leaving the world forever. The Prophet had a plan for this moment in time; it was in his mind to clear Medina of Party Leaders, but they refused to go. They also had a plan, and were watching events closely. They prevented the Prophet from leaving a document with the Muslims for the guidance of man.

According to *Ṭabaqãt* by Bin Sa‘d vol.2, pp.243-244, ‘Omar Khaṭṭãb himself says, "We were at the side of the

Prophet and the ladies were sitting behind the curtain, then the Prophet of God said, `Wash me with seven skin-fulls of water, and bring me ink and paper in order that I may write a note for you to prevent you from ever going astray.' The women said, `Fetch the Prophet of God that which he needs."' Maghrizi says_ that this was said by Zainab daughter of Jaḥash, the wife of the Prophet, and the women who were with her. ‘Omar said, "I told the women to be quiet, that they were the women who closed their eyes and pretended t a cry when the Prophet was sick, but who put pressure on his throat when he was well." At that moment the Prophet of God said to the men, "Women are better than you."

In *Ṭabaqãt, vol.2,* p.242, Ibn Sa‘d has recorded that Jaber said, "The Prophet, at his deathbed, asked for paper and pen in order that he may write a note for his people, giving them instructions what to do, in order that they would not go or be led astray. But the people gathered there made such a fuss that the Prophet gave up his idea."

In *Mosnad Ḥanbal,* vol.1, p.293, (commentary by Aḥmed Shaker, Ḥadīth 2676) Ibn ‘Abbãs said, when the Prophet's death was near he said, "Fetch me a sheep's shoulder blade, and I will write you a note. Then after my death, no two persons will disagree one with the other." Those present made a lot of noise and a lady asked, "Do you not see that the Prophet is going to make a will?"

Ibn ‘Abbãs in another place has said; the Prophet during his final illness, said, "Fetch me paper and ink to write you a note, so that you will not go astray after my death." ‘Omar Khaṭṭãb said that there were still cities, such as so and so, to be captured, and that the Prophet would not die until he had taken them. In case he died they would wait for his return as the Israelites waited for Moses. Zainab, the wife of the Prophet at this moment said, "Can you not see that the Prophet is going to make a will?"

Then there was a great noise and unrest and the Prophet said, "Get out; all of you," then at once he passed away.

From the events we have mentioned, and those about which we are going to write, it becomes clear that despite the weakness of the Prophet before his death, he did ask for the ink and paper, but those present caused so much confusion that the Prophet gave up his request. Our explanation which follows shows that because of deliberate and irrelevant arguments, the Prophet had no alternative but to give up his idea.

In the book *Ṣaḥiḥ Bukhãri,* Ibn 'Abbãs said, "Oh Thursday, what a day," and so sad was he that his tears ran on the pebbles beneath. "When the illness of the Prophet of God worsened," the Prophet said, "Fetch me paper and ink that I may write a note, to save you from going astray when I am gone." Then there were more arguments and discussions amongst those present, although there should be no argument in the presence of a Prophet. Some said that the Prophet was speaking deliriously. Then the Prophet said, "Leave me alone, I would like solitude at the moment."

In another place Ibn 'Abbãs has introduced the man who uttered that sentence. He tells us in the book of *Ṣaḥiḥ Bukhãri* that the Prophet on his deathbed said, "Do not waste time. Let me write something to save you from going astray." 'Omar who was among the gathering said, "Sickness has clouded the mind of the man, the Koran the Book of God, is with us, and it is sufficient." Then there started an uproar and arguments. The Prophet was annoyed and said, "Get out, you should not argue and contradict one another in my presence."

In the book *Musnad Ḥanbal* and *Ṭabaqãt* it is told as follows:- "They talked so much nonsense that it made the Prophet unhappy." Later Ibn 'Abbãs used to say, "It was an instant of great misfortune that when they talked nonsense they prevented the Prophet from writing the message."

In all the above narrations, no one but ‘Omar has been named as the one who prevented the Prophet from writing the note. ‘Omar was who told the women, "You are mistresses." ‘Omar it was who seriously rebuked the wives of the Prophet, speaking to them in a very impolite manner. ‘Omar made this rude remark to the women. when they said "Fetch paper and ink, the Prophet wishes to write." ‘Omar was the person who said, "If the Prophet dies who will conquer the Roman cities?" ‘Omar was the person, who after finding the majority in favour of granting the Prophet's request and bringing him paper and ink, said, "The sickness has overcome the man. He talks deliriously. The Holy Qur’ãn the Book of God is with us — it is sufficient." ‘Omar it was who said that the Prophet talked deliriously.

With such talks he achieved his goals because even if some say, why didn't the Prophet insisted on nominating someone in writing? We should note however that even a written document would have had no much value, because with ‘Omar's accusation they would have said that writing was done when he was delirious and not knowing what he is doing. This has also been cited by Ibn ‘Abbãs.

According to a narration from Ibn ‘Abbãs, a man approached the Prophet and asked him if he still needed the paper and the ink. The Prophet replied, "After this then what?" Meaning that after someone had said he was talking deliriously it would be assumed that anything he wrote would be invalid, because it was written during delirium. It can be seen that ‘Omar worked his mischievous plan very cunningly by making that statement; and that he prevented the Prophet from writing a note to save Muslims from going astray after his death.

After the above explanation perhaps ‘Omar should have been asked the following question, "You dared to accuse the Prophet of speaking deliriously — why then did you not object to the will of Abubakr which he dictated during

delirium?"

In *Ṭabari* vol.4, p.52, Abubakr on his deathbed, received ‘Othmãn alone. He told him to write, "In the name of the Most Merciful, this is my will. A recommendation to Muslims from me — Abubakr Bin Abi Qaḥãfa." Just at this moment he fell unconcious so ‘Othmãn continued the will, in the same vain, as follows, "I have decided to make ‘Omar my successor my Caliph. I have done my best for you." At this point Abubakr recovered and said, "Read back to me that which is written." ‘Othmãn did so, and Abubakr then said, "God is Great. You were afraid that I died without recovering my senses, the Muslims would have been without a Caliph, and would have gone astray." ‘Othmãn agreed, and Abubakr said, "May God reward you well for the help you have given to Muslims and Islam."

‘Omar should have been asked, "What is your reaction to the will of Abubakr?" ‘Omar was at his home, surrounded by his friends, dressed up and awaiting the arrival of Abubakr's slave bringing the will, the contents of which then would be made official. ‘Omar received the letter, and thus addressed the audience, "Listen O people; obey that which the Caliph of God has said. The Caliph says that he has done his best for you." This same ‘Omar, who prevented the Prophet from writing a note during his last sickness and said, "This man is speaking deliriously — The Book of God is sufficient for us," now agreed with Abubakr's letter, which was written on his deathbed during delirium. Ibn ‘Abbãs was indeed right to weep, so that the pebbles on the ground were wet with tears.

THE PROPHET'S DEATH

At mid-day on Monday, the Prophet of God passed away in his room at Medina. ‘Omar was there, and Abubakr,

was at his residence, Sanh, which was one mile away from Medina. ‘Omar and Moghairah were given permission to enter the room where the Prophet was lying. ‘Omar drew back the cloth covering the face of the Prophet saying, "The Prophet is in a deep coma." Moghairah said to ‘Omar as they were leaving the room, "But you knew that the Prophet of God was dead." ‘Omar said to him, "You are lying, the Prophet is not dead. You are a trouble maker. The Prophet of God will never die until he destroys all hypocrites." ‘Omar threatened those who said that the Prophet was dead, with their own death. He announced — "Some hypocrites think that the Prophet of God has passed away, he has not. He has gone to God just as Moses did for forty days. People thought that Moses had died but he came back — and so will the Prophet of God return, and he will cut the hands and feet of those who thought he was dead."

‘Omar said, "I will behead whosoever says that the Prophet is dead — the Prophet of God has ascended into the Heaven." Ibn Maktũm ‘Amr Bin Qais then recited a passage of the Koran which says, "*Mohammad is a Prophet like those who died before him. Will you return to your former ways because he is dead? Whoever turns back does not harm God, but God will reward the faithful.*" ‘Abbãs the uncle of the Prophet said, "The Prophet of God is definitely dead, I saw his face and it looked like the faces of Abdul Muṭṭalib's dead sons."

Then he asked the people, "Did the Prophet of God say anything to you at all concerning his death? If so, please let us know." The people answered that they knew nothing. Then he asked ‘Omar, "Do you know anything?" But ‘Omar knew nothing also.

‘Abbãs then addressed the people saying, "Bear witness, that no one knows anything that the Prophet has said concerning his death. I swear to God, who is the only God

and no one is like Him, that the Prophet of God has passed away." ‘Omar was still angry — roaring and making threats, but ‘Abbãs continued saying, "The Prophet of God, like any other human being is subject to death and to disease; and he has died. Bury him without delay. Does God kill us once, and kill his Prophet twice? If what you say be true, God can raise him from the grave. The Prophet of God has shown to man the right path to prosperity and salvation in his life time." ‘Omar continued to shout, and was now foaming at the mouth in his anger. Sãlim Bin ‘Obaid then went to Abubakr and told him what was happening. He came to Medina and saw ‘Omar standing there threatening the people, saying, "The Prophet of God is alive. He is not dead. He will come out of his room and cut off the hands of those who spread lies about him — he will behead them — he will hang them." When ‘Omar saw Abubakr he calmed down; Abubakr praised God saying, "For those who worship God, God is alive, but for those who worship Mohammad, Mohammad is dead."

He then recited from Koran, "Mohammad was a prophet. Before him many prophets passed away." ‘Omar asked if that was a passage from the Koran and Abubakr confirmed that it was. But the speech of Moghaira, the reciting from the Koran by ‘Amr Bin Qais, and ‘Abbãs's, the uncle reasoning, failed to convince ‘Omar that the Prophet was dead, but he did listen quietly to Abubakr.

Let us hear the story from ‘Omar himself. " I swear by God, when I heard Abubakr reciting the verse my knees gave way so that I fell on the floor, unable to rise, and I realised that the Prophet of God was dead." Was ‘Omar that day, so much upset by loosing the Prophet of God, that he lost control of himself; and is it true that he became mad on that day as some historians have written? We do not believe these ideas, as we know the reasons behind his distortion of the truth.

Ibn Abil Ḥadīd says, "When ‘Omar learned of the death of the Prophet, he became anxious in case there was any argument concerning the successor to the Prophet. He was afraid that the Anṣãr Party or some others would gain power, so he created doubts and displayed a reluctance to accept the death of the Prophet, as a safeguard to the Faith until the arrival of Abubakr."

Ibn Abil Ḥadīd is correct, because ‘Omar was afraid that if Ali won the election, there were only three candidates for the succession, and ‘Omar gave his support to the third one — that is, Abubakr. The three candidates were:-

1) Ali Ibn Abi Ṭãlib, who was supported by the following:-

a) Banũ Hãshim, the family of the Prophet.
b) Abu Sufian, the chief of the opposition before his conversion to Islam.
c) Khãlid Bin Sa‘eed Amawi, Bara Ibn Azib Anṣãri, Salmãn, Abũzar, Meqdad and other eminent companions of the Prophet of God.

2) Sa`d Bin ‘Obaidah Anṣãri who was the candidate of Khazraj Tribe (Helpers Party).

3) Abubakr whose supporters were ‘Omar, Moghaira Bin Sho‘ba, and Abdur Raḥmãn Bin ‘Auf. Ali and Abubakr stood the best chance to win the election, as the second candidate was from the Anṣãr's Party and had no support from the immigrants. If Ali had been present at the election after the Prophet's funeral, he would have gained more votes than Abubakr, because the immigrants, the Anṣãrs and all of the ‘Abd Manãf tribe were on his side. So that all that ‘Omar (Abu Hafs) did, before and after the death of the Prophet, was caused by his fear that Ali would be brought to power.

The truth is this: If the death of the Prophet had so

much upset ‘Omar, he would have stayed and helped with the funeral preparations, instead of saying that the Prophet was not dead, and running off to *Saqīfah* to elect the successor to the Prophet. Ibn Heshãm says, "When ‘Omar and Abubakr (the two Sheikhs) learned of the death of the Prophet, ‘Omar told Abubakr, "Let us go and see what the Anṣãrs are doing?" The body of the Prophet was lying in his room and according to Ṭabari, ‘Omar and Abubakr left Ali at the bedside of the Prophet, preparing him for the burial, and went off to Saqīfah. On the way there they met Abu ‘Obaidah Jarrãḥ and he went with them to Saqīfah.

The Anṣãrs were at Saqīfah and they were joined by the immigrants. No one, but his family, helped in the preparation for the burial of the Prophet.

Abu Dhowaib Hodhali says, " I arrived at Medina to find people were crying and weeping as though at the beginning of the pilgrimage. I asked the reason, they told me that the Prophet had died. I hurried off to the mosque but found no one there. The door of the Prophet's room was closed, and I was told that he was in his room with his family around him. I asked where had all the people gone, and was told that they had gone to Saqīfah to join the Anṣãrs. The only people who stayed at the Prophet's house to prepare him for burial were, his uncle ‘Abbãs, Ali Ibn Abi Ṭãlib, Faḍhl Bin ‘Abbãs, Qathm Bin ‘Abbãs, Osãma Bin Ḥãreth and his slave Saleh. Ali wearing only a shirt', lifted the Prophet on to his chest. ‘Abbãs, Faḍhl and Qathm helped Ali to turn the Prophet over. Osãma and Saleh poured out the water, and Ali washed the Prophet. Aus Bin Khawali Anṣãri stood by, looking on."

The candidates before the burial of the Prophet.

Canvassing for a successor to the Prophet began before his burial. Ali was one of the candidates. Ibn Sa‘d has written *in Ṭabaqãt* that ‘Abbãs said to Ali, " I will shake

hands with you publicly, as a sign of allegiance, and to encourage others to do the same."

Mas‘oudi says that ‘Abbãs said to Ali, "Let me shake the hand of allegiance — O son of my brother, in order that there will be no dispute about you being the successor of the Prophet." Dhahabi and others say that ‘Abbãs said, "Let me shake the hand of allegiance with you, so that people say that the uncle and his family have shaken the hand of the nephew; and once the election is over it cannot be dissolved."

Jowhari says that ‘Abbãs blamed Ali later, saying to him, "When the Prophet died, Abu Sofyãn and I came to you, wanting you to let the chief of the clan and myself shake hands with you. The tribe of Bani Hãshim would have done likewise. Once the ‘Abd Manãf and Bani Hãshim tribes were on your side, your succession would have been firmly established. But you told us to postpone this matter until after the funeral of the Prophet."

Ṭabari says that ‘Abbãs told Ali not to waste time, but Ali refused to listen to him. Ali was not short of supporters, but to him the funeral of the Prophet was of greater importance at that time than the need to seize power. He was most reluctant to take part in any pre-election activities for a successor to the Prophet whilst the Prophet lay dead and unattended. Ali's reluctancy to grab power caused ‘Abbãs to blame him for his delay. But in fact the proposal and accusation were irrelevant because:-

a) The Prophet had already appointed Ali as his successor as some Muslims believe; and if Muslims wanted to accept that which the Prophet had said, they would not say he had spoken in delirium.

b) If Muslim affairs had been left in their own hands by the Prophet, the interference of ‘Abbãs would rob Muslims of their right to elect anyone as leader.

SECOND CANDIDATE FOR THE SUCCESSION TO THE PROPHET

The second candidate was Sa‘d Bin ‘Obaidah who, in spite of his illness, was brought to Saqīfah. He was given a vote of confidence by the Anṣãrs. He began his speech by praising God, and reminding the people how good and helpful the Anṣãrs were to Islam and to the Prophet, also that they held the respect of the Prophet — that he had confidence in them right up to the day of his death. Then he said to the Anṣãrs, "You must see to this matter of the succession." He won the unanimous vote of the Anṣãrs Party, but some people wondered what the solution would be if they were opposed by the immigrant party, because they came from Mecca with the Prophet, and were his relatives. Some replied that one leader would be elected by the Anṣãrs, and one by the immigrants, those two leaders would work jointly. Sa‘d condemned this saying, it would be a failure.

THE SUCCESSFUL CANDIDATE

On hearing that the people had gathered together at Saqīfah, Abubakr and ‘Omar went there. They were joined on the way by some of their friends namely, — Osaid Bin Hodhair, Owaim Bin Saedeh, ‘Ãṣem Bin ‘Adi who was from the al-‘Ajlan tribe from the Anṣãrs, Moghaira Bin Sho‘bah and Abdur Raḥmãn Bin ‘Auf. (When Abubakr and ‘Omar came to power, these men who joined them on the journey, were well favoured.)

Abubakr like Osaid Ibn Hozair more than other Anṣãrs and ‘Omar used to call him his brother. Abubakr showed his affection to him after he died.

When ‘Owaim died, ‘Omar sat on his grave and said, "No one on earth can say that he is better than the man resting

in this grave." Abu ‘Obaidah was nominated as the chief of army sent to fight with the Roman Empire. When ‘Omar wanted to nominate a successor for himself, he regretted that Abu ‘Obaidah is not alive, to name him the next Caliph to the Muslims.

As for Moghaira Ibn Sho‘bah, ‘Omar waved the punishment of adultery about him and he was always among the chiefs when ‘Omar was a Caliph. ‘Omar also helped Abdur Raḥmãn Bin ‘Auf a lot, and choose him as the key man in choosing the third Caliph. These men were the ones who left the body of the Prophet and did not participate in his funeral, instead they rushed to Saqīfah to choose the first Caliph, and clashed with Anṣãrs in ruling the Muslims.

After subduing ‘Omar at Saqīfah, Abubakr praised God and said, "Islam was pioneered by the immigrants, and they were the first people on earth to worship God and believe in the Prophet. They were the friends and relatives of the Prophet, so they deserve to succeed him. None but an unjust person would argue with them." Then Abubakr praised the Anṣãrs, saying, "No one but the first immigrants are closer to us than you. They will be the leaders and you will be the Ministers."

Ḥobãb Bin Monzar said, " O Anṣãrs, be firm and united in order that others will serve you, and no one will dare to contradict you. Otherwise these people (the immigrants) will act in accordance with Abubakr's plan which you have just heard, we choose a ruler for ourselves and let them, choose one for themselves.

‘Omar said, "By God, two rulers cannot rule at the same time, in one place. The Arabs will not submit to you (the Anṣãrs) because the Prophet was an immigrant — of this we have clear proof. Only those who have forsaken Islam will argue about the succession to the authority of Mohammad."

Ḥobãb Bin Monzar again stood up and addressed, the gathering saying; “ O Anṣãrs do not listen to these men, ‘Omar and his friends. They will usurp your rights and rob you of freedom of choice. If they disagree with you send them home, and form the Government you wish to have. By God, you deserve to be the ruler more than any one else. These people (the immigrants) are same people who disbelieved the Prophet before; and if it was not for the fear they have for your swords, they would never have submitted to Islam.'.' Then he continued to express his support for the Anṣãrs should they need it — as the log of wood against which the camels scratch themselves, or as a huge tree under which people take refuge during a storm. Then he said: "We will make war if necessary, and impose our will on those who oppose us."

‘Omar said: "May God kill you," knocking him down on to the ground, kicking him, and ramming earth into his mouth.

Abu ‘Obaidah then said: " O Anṣãrs Party, you were the first helpers of Islam, do not be the first betrayers."

Then Bashīr Bin Sa‘d of the tribe of Khazraj and of the Anṣãr Party spoke in favour of the Immigrants Party in opposition to Sa‘d Bin ‘Obaidah. These two leaders of the Anṣãr Party had been rivals before they embraced Islam. Bashir Bin Sa‘d said: “ O people of the Anṣãrs Party, we the Anṣãrs fought pagans, and helped Islam, not for worldly honour but only to please God. We should not seek superiority. Muhammad was from Quraish, the immigrants, and one of his relations deserves to be his successor more than any of us. I swear by God, that I will not argue with them. I hope you will not either."

Abubakr then said: "‘Omar and Abu ‘Obaidah are at your disposal, acknowledge either one of them as your leader." But ‘Omar and Abu ‘Obaidah replied that as long as Abubakr was there, they would not agree to this selection.

Abdur Raḥmãn Bin ‘Auf said: “ O Anṣãrs, it is agreed that you are superior, but there is none among you like unto Abubakr, ‘Omar and Ali.

Mundher Bin Arqam said: "We do not deny the superiority of those you have mentioned, especially one whom no one would deny." He was speaking of Ali.

At this moment Anṣãrs and some other people shouted, "We want no one but Ali."

According to Ṭabari and Ibn Athīr, when the Anṣãrs realized that Abubakr was about to win the election with the help of ‘Omar's support they said that Ali was the only one they wanted.

Zobair Bin Bakkar said that after the Anṣãrs lost the election they joined together and chanted, "We want Ali."

It is recorded that later ‘Omar said: "There was so much noise and confusion that I was afraid there would be a rift, so I shook the hand of Abubakr as Caliph." It is also recorded that afterwards ‘Omar also said, "I was afraid that if the people dispersed without choosing a successor, then later they might choose a person which whom we would disagree thus causing a rift, or that they may give that person their support unwillingly." ‘Omar and Abu ‘Obaidah walked towards Abubakr, but Bashir Bin Sa‘d of the Khazraj Tribe, moved more quickly, shaking the hand of Abubakr first, thus recognising him as the successor of the Prophet.

Ḥobãb Bin Monzar shouted at Bashir saying: “ O Bashir Bin Sa‘d, O misfortunate one, even your parents were displeased with you. You have ignored the family bond, you could not bear to see your cousin (Sa‘d) become Ruler." Bashir said, "No, you are wrong, I did not want to disagree with the choice of the people. God has given them that right."

The Oas Tribe saw that the Khazraj tribe were solidly in favour of their chief — their candidate Sa‘d. Therefore,

they decided to support Abubakr, thinking that if Sa‘d was elected, the Oas Tribe would have no voice in future matters. When Sa‘d's cousin, Bashir, openly gave his support to Abubakr in disregard of his tribesmen's decision, then the Oas Tribe were further encouraged to support Abubakr and Osaid Bin Hozair, one of the chiefs of the Oas Tribe, quickly shook Abubakr's hand.

When the people saw that the Khazraj Tribe had many opponents, they stood up and gave their support to Abubakr, and according to Ya‘qoubi, they shook his hand. It was during this time that Sa‘d Bin ‘Obaidah was almost crushed under the feet of the people as they jumped over the rug on which he was sitting. Sa‘d guards were yelling — "Keep clear, give Sa‘d some room to breath." It was then that ‘Omar shouted, "Kill Sa‘d — may God kill him." Then approached Sa‘d saying, " I want to crush you under my feet."

At this, Qais Bin Sa‘d said to ‘Omar, "If you harm but one hair of Sa‘d's head it will cost you all your teeth."

Abubakr shouted, "‘Omar, be quiet. In these delicate circumstances we need calmness above all." ‘Omar moved away from Sa‘d, but Sa‘d shouted out after him, "If I was able to rise, I would create such an uproar in Medina, that you and your friends would hide in fear. Then I would send you back to the people as their servant, and not as their ruler." Then turning to his people he said, "Take me from this place." This they did.

Jouhari has recorded that on that day, ‘Omar who was suitably dressed for the occasion, ran in front of Abubakr and shouted, "Pay attention, people have shaken the hand of Abubakr in allegiance — you too, must do likewise."

Abubakr was then taken to the Mosque by the people, so that others could shake his hand. At this time Ali and ‘Abbãs were still busy washing the body of the Prophet,

when they heard the call *“Allãho Akbar”* coming from the Mosque. Ali asked what was happening, ‘Abbãs said it was strange, but he had expected it.

WARNING

Bara' Bin Azeb went to the house of Bani Hãshims' family shouting, “ O Bani Hãshim many people have shaken the hand of Abubakr in allegiance." The family of Bath Hãshim said to one another, "Previously Muslims did not act like this without first consulting us, the close relatives of Muhammad." ‘Abbãs replied, "By God of Ka‘ba, all is over." According to Bar Bin Azeb, as Ya‘qoubi has recorded, ‘Abbãs then said to the Bani Hãshim family, "You have lost your power forever. I advised you to take precautions, but you ignored my warnings."

Ṭabari has records that the tribe of Aslam came to Medina, crowding the alley ways, shaking the hand of Abubakr in allegiance. Later ‘Omar used to say, "By God, after I had seen the tribe of Aslam giving their support to Abubakr, I was convinced that we had won."

Sheikh Mufīd, in his book *al-Jamal* says that it was only by chance that the tribe of Aslam was that day in Medina, as they had come to buy provisions. They were told that they must support the successor of the Prophet of God before they would be sold the provisions, so they did. Abubakr's supporters took them to the Mosque where Abubakr sat in the pulpit until the evening, shaking the hand of anyone who came forward.

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THE PUBLIC ALLEGIANCE

The day following the events of Saqīfah, Abubakr sat on the pulpit steps of the Mosque. ‘Omar stood up, praised God and then said, "The words I said yesterday were not from the Koran — nor were they the words of the Prophet. I thought that the Prophet would see to everything that concerned the people, and that he would be the last person to die. He has left the Koran in your midst, and if you follow its instructions, it will guide you as it guided the Prophet. Now your guidance is in the hands of the best man amongst you — a Companion of the Prophet, who was with him in the cave. Stand up and shake his hand." Bokhãri says that some agreed with the succession of Abubakr at Saqīfah, but that the greatest public show of allegiance took place at the Mosque.

It is said by Anas Bin Mãlik, that Abubakr had to be persuaded by ‘Omar, to go and sit on the steps of the pulpit

where people went to shake his hand. After praising God Abubakr said, " O people, your allegiance is now pledged to me. I am not the best amongst you, but if I am right then follow me. If I am wrong then guide me. If I obey God and His Prophet, then obey me. If I do not obey God, and His Prophet, do not obey me. Now stand up for the Prayer. May God forgive you."

AFTER THE ALLEGIANCE

On the Monday that the Prophet of God — peace be upon him and his progeny — passed away, instead of attending the funeral, the people took part in three events lasting until the afternoon of the next day — Tuesday.

1) Demonstrations.
2) Initial show of allegiance at Saqīfah.
3) Final declaration of public allegiance at the Mosque which ended in ‘Omar's speech and by Abubakr leading the prayer for the multitude.

After the third series of events was over on the Tuesday, people then visited the house of the Prophet to perform the prayer for the dead. One by one, and group by group.

THE BURIAL OF THE PROPHET

The companions of the Prophet left him in the hands of his family. One version states that ‘Abbãs, Ali, Faḍhl and Saleh, the slave of the Prophet, and they prepared his body for burial and they buried him. Another report that Ali, Faḍhl, Qosam, the two sons of ‘Abbãs and Shoqrãn the slave of the Prophet, were in charge of the Prophet's burial.

After the event when the public gave their allegiance, Jouhari in his book *Saqīfa,* says that Abubakr asked

‘Omar, Abu ‘Obaidah and Mughairah to give their opinion regarding this event. They unanimously advised him to obtain the consent of ‘Abbãs, by allocating a reward to him. Then after ‘Abbãs had given his consent, Ali could do nothing to oppose them. The four men went to ‘Abbãs at night, and Abubakr, after praising God said, "God sent His revelation, through Mohammad to guide us, and Mohammad fulfilled his mission until God took him to Himself and gave him his reward. Mohammad left the people to choose their own way, and the people have chosen me as their leader. I have no fear. My success is allowed by God, I trust in Him, and will return to Him. Now the news comes that certain people have taken advantage of your position, and criticise me in spite of the support of the public. We have come to ask you to join us as the others have done, or to ask the opposition to stop their activities. In return, *we* will reward you. People know your position, and that of your friend, but they have put you aside. O Bani Hãshim be calm, the Prophet of God was as much ours as he was yours." ‘Omar added, "Our coming to you does not mean we need you. We just want you to join the others for your own sake, or else you will be faced with unpleasant consequences, so think it over."

‘Abbãs then, after praising God, said, "God chose Mohammad as a Prophet, and helper to his friends, companions and faithful followers. God favoured Muslims by sending the Prophet Mohammad. Now God has taken him to Himself, and left Muslims to manage their own affairs, to choose the right leader to prevent them from going astray. Now, Abubakr, if you have occupied this seat because of your relationship to the Prophet, we are closer to him than you, and if you have taken this seat by the authority of his followers, we are also his followers whom you never consulted. If you have taken it as a duty on behalf of the Muslims we have never given this right to you. You are contradicting yourself by saying people have chosen you, and at the same

time saying that people do not give consent to your succession. On the one hand you say that you are the Prophet's successor. On the other hand you say that people have elected you. If what you are giving me that which belongs to the faithful, you have no right to use it; and if it is ours by right we want it in full — not in parts. We are the branch of the Prophet's tree, you are but those who shelter in the foliage. So be calm." Abubakr and his friends left ‘Abbãs without gaining their objectives.

REFUGE IN THE HOUSE OF FATIMAH

‘Omar says, "After the death of the Prophet we learned that some people had gathered at Faṭemah's house to oppose us." These were Ali, Zubair, ‘Abbãs, ‘Ammãr Bin Yãsir, Otbah Bin Abi Lahab, Salmãn Fãrsi, Abũzar, Migdãd Bin Aswad, Barã’ Bin ‘Ãzeb, Obai Bin Ka‘b, Sa‘d Bin Waqqãṣ and Ṭalḥa Bin ‘Obaidullãh. Others from the *Muhajir and Anṣãr* parties were named. As Muslims were reluctant to name the differences, they only wrote that some people had gathered together at Fatimah's house in opposition. By chance a few sentences about the opposition are recorded in the history book of Baladhori. Baladhori says that Abubakr, after being opposed by Ali, ordered ‘Omar to bring Ali to him. ‘Omar met Ali discussed the matter with him. Ali said, to ‘Omar, "You are milking the cow of succession, half being for Abubakr, and the other half for yourself. So he is making you his successor." He also said that Abubakr on his death-bed made this statement. "There are only three things which I regret — I wish I had not searched Faṭemah's house, though they were preparing to fight us…."

Ya‘qoubi records in vol.2, p.115 of his book that Abubakr said, "I wish I had not searched Faṭemah's house, and had not sent men to harass her; though if her house was being used as a shelter that would have caused a war."

The historians named the following as those who went to the house of Faṭemah to disperse people who sheltered there.

1) ‘Omar Bin Khaṭṭãb
2) Khãlid Bin Walīd
3) Abdur Raḥmãn Bin ‘Auf
4) Thãbet Bin Shammãs
5) Ziãd Bin Labīd
6) Muhammad Bin Maslamah
7) Salamah Bin Sãlem Bin Waqash
8) Salamah Bin Aslam
9) Osaid Bin Ḥoḍair
10) Zaid Bin Thãbet

Ali, Zubair and some Muhãjirs who opposed Abubakr's succession, gathered in Faṭemah's house, with some arms. A report reached Abubakr that the opposition were gathered to give their allegiance to Ali, so he sent ‘Omar with some men to disperse them by force or otherwise. ‘Omar took some burning torches with him to Faṭemah's house, and on seeing the flames Faṭemah asked ‘Omar if he intended to burn down her house, ‘Omar said, "Yes if you do not follow other Muslims and give your allegiance to Abubakr."

It is written in the book of *al-Imãmah wa al-siyasah* that ‘Omar ordered the people out of the house, but they disregarded him. ‘Omar asked for wood and told those inside the house, "If you do not come out, I will burn the house. I swear by God who has my soul in his hands." Someone told ‘Omar that Faṭemah was in the house and he said, "It is of no consequence to me who is in the house."

In the book of *Ansãbul Ashrãf*, vol.l, p.586, it is written that Abubakr asked Ali to support him, but Ali refused, then ‘Omar went towards Ali's house with a burning torch. At the door he met Faṭemah who said to him, "Do you intend to burn the door of my house?" ‘Omar said, "Yes, because this strengthens the faith brought to us by your father."

Jouhari in his book says, "‘Omar and a few Muslims went to the house of Faṭemah to burn it down and also burn those who were in opposition.

Ibn Shahna says, "To burn the house and inhabitants." It is written in *Kanz al-Ommãl,* vol.3, p.140 that ‘Omar said to Faṭemah, " I know that the Prophet of God loved no one more than you, but this will not stop, me carrying out my decision, if these people stay in your house, I will burn down the door in front of you.

When Abdullãh Bin Zubair was fighting for power, Bani Hãshims escaped from him in a mountain pass. Abdullãh gave an order for wood to be brought to burn them. ‘Orwah, brother of Abdullãh, made an excuse for his brother's inhumane deed saying, "My brother threatened them, as they had been threatened on a previous occasion when they would not give their allegiance." He meant when the Bani Hãshims denied Abubakr's authority.

Hafiz Ibrahim (an Egyptian poet) has composed the following poem concerning the story:-

‘Omar the great said to honourable Ali,
I will burn your house down eventually,
If you do not recognise Abubakr's succession
To the throne of the Prophet and his mission,
With Faṭemah inside. ‘Omar was the only one
Who could say so to Ali, the hero of ‘Adnãn.
(Abubakr on his deathbed refuted the raid,
on Faṭemah's house he had ordered to be made.)

Ya‘qoubi says: "They came in group and attacked the house of Ali .... and he (‘Omar) broke his (Ali's) sword, then (the group) entered the house."

Ṭabari says, "‘Omar Bin Khaṭṭãb came to Ali's house whilst Ṭalḥa and Zubair and some Muhãjirs were inside. Zubair came out and attacked ‘Omar, but he slipped and

the sword fell from his hand. ‘Omar's followers caught him and also caught Ali whilst he was saying, "I am the servant of God and the brother of the Prophet." They brought him to Abubakr and told him to shake Abubakr's hand. Ali said, "I am more deserving of the position than him. You should shake the hand of allegiance with me. Your argument with the Anṣãrs concerning your relationship with the Prophet, I can use the same argument as I am closer to the Prophet than you. The Anṣãrs accepted your reasoning, you must also accept mine, or else you are transgressors."

‘Omar said, "We will not leave you until you agree with us." Ali replied, "Milk this cow and halve it with Abubakr. Do his work for him today, and tomorrow he will make you his successor. I swear by God that I will not listen to you ‘Omar, and I will not shake the hand of Abubakr."

Abubakr said to Ali, "I will not force you to agree with me." Abu ‘Obaidah said to Ali, "You are young now, O Abul Hassan, these are the elders and they know how to manage the successorship; follow them now, and if you are spared you will succeed them, because of your advantages and because you are closer to the Prophet; and the pioneer of Islam for which you have fought holy wars." Ali answered, "O the Muhajir's party, fear God, do not rob Mohammad and his family of their authority. Do not shift the focal point of Islam to your house, from its original proper place. By God, as long as there are men learned in the Koran, Islamic jurisprudence, and the traditions of the Prophet, among us — the Prophet's family, we are more deserving to succeed the Prophet. By God, our family have what you want. Do not follow your desires, or else you will go further astray."

Bashir Bin Sa‘d said, " O Ali, had the Anṣãrs heard what you said just now, no one would argue with you, but all is over, we have shaken hand of Abubakr." Without shaking Abubakr's hand Ali returned home.

Ibn Abil Ḥadīd recorded from Jouhari that when Faṭemah saw how badly Ali and Zubair were treated, she came to the door and said, “ O Abubakr, how soon you have deceived the family of the Prophet of God. I will never talk to ‘Omar again as long as I live."

Another report says that Faṭemah whilst crying, came out and sent the people away. Ya‘qoubi says that Faṭemah came out and said, "Get away from my house, or else by God, I will uncover my head, and will lament to God with unruffled hair." So the people dispersed from her house -. even those who had sheltered there.

Nezam also says, "On this day ‘Omar hit Faṭemah on the stomach that caused her drop her child, while shouting burn the house (when others had left and only Ali and his sons Hassan and Hossein were inside).

Mas‘oudi said that after the allegiance of Monday and Tuesday, Ali came to Abubakr and said to him, "You have ruined our position, you did not consider us." Abubakr replied, "That is true, but I feared there would be rioting and disturbance."

Ya‘qoubi also says that some people came to Ali to shake the hand of allegiance, but Ali told them to come the next day, with shaved head, but only three of them returned.

After the events of the allegiance, Ali used to go with Faṭemah, mounted on a donkey, canvassing for votes. But the people told Faṭemah, “ O daughter of the Prophet of God, had your cousin asked us for our support, we would not have chosen anyone else but him; but we have already shaken hands with Abubakr.

Ali's answer was this, "Shame, did you expect me to leave the body of the Prophet, and concern myself with fighting for power?" Faṭemah used to say that Ali had done what he should have done, and they did things which God

would question them about.

Mo'ãwia in his letter to Ali, mentioned the above story saying, "It seems that it was only yesterday that you mounted your wife on the donkey, whom you should have kept inside your home, holding the hands of your sons, Hassan and Hossein, knocking on the doors of the houses of those persons who were present at the Battle of *Badr,* and asking them not to support Abubakr, the friend of the Prophet, but to give you their support. However, only four or five persons agreed. I swear by my own soul, that if you had been in the right they would have supported you. You claimed that which was not yours. You said things unheard of before. I may have a bad memory, but never will I forget the words you said to Abu Sofyãn, "Had I forty men I would go and obtain my rights from these people by force."

In the Battle of *Ṣeffīn,* 'Amr Bin 'Ãṣ reminded Mo'ãwia that Ali had said, "If I had forty men." etc. 'Amr Bin 'Ãṣ meant that Ali said this on the day they raided Faṭemah's house.

THE END OF THE EVENTS AT THE ALLEGIANCE

Osdulghãbah, vol.3, p.222 writes: "The opposition agreed to accept Abubakr six months after the public demonstration of allegiance to him." *Yaqubi* vol.2, p.105, "Ali shook hands with Abubakr six months after the public show of allegiance." *Estiah* vol.2, p.244 and *Tanbīh al-Ashrãf,* p.250. "Ali did not shake hands with Abubakr until after Faṭemah died." In *al-Imãmah Wal Siyãsah* it is recorded that Ali gave his allegiance to Abubakr after Faṭemah died, which was seventy-five days after the death of the Prophet. According to Zubair, Faṭemah, after the

argument she had had with Abubakr about the heritage of the Prophet, never spoke to him again.

Ali buried Faṭemah at dark without Abubakr's knowledge. As long as Faṭemah was alive people respected Ali, and after she died they deserted him. Faṭemah lived only six months after the Prophet died. Zohari also says that Ali did not shake Abubakr's hand until six months after the public show of allegiance and Banu Hãshims followed suit.

In *Taysier al-Wosool,* vol.2, p.46, Zohari says, "By God, Ali did not agree with Abubakr until six months had passed and the Banu Hãshims followed suit. When Ali saw that people were deserting him he allied himself with Abubakr."

Belazori in *Ansãbul Ashrãf,* vol.1, p.587, says, "When the Arabs rejected Islam and changed to heresy, ‘Othmãn went to Ali and persuaded him to support Abubakr, to en-courage the Muslims to fight the heretics under Abubakr. Ali shook the hand of allegiance with Abubakr, and the unrest between Muslims was settled. Then the Muslim troops were prepared to fight the heretics."

After the death of Faṭemah, and loss of interest in people, Muslims were divided, Abubakr's position was firm, so Ali was reconciled with him. However, Ali never forgot these events, even when he held the office of successor to the Prophet. In his sermon called *Shaq-Shaqiah* he says, "I had to be patient by virtue of common sense, I patiently waited though it was as hard as having thorn in my eyes, and a bone stuck in my throat. I saw my right of inheritance to the Prophet being wrongly taken away from me, when the days of the first one (Abubakr) expired, anal the light of his life extinguished; he passed the prize of succession of the Prophet to the hands of Bin Khaṭṭãb. Oh what a difference between riding on a camel, (to face difficulties alone) and sitting in an armchair by Ḥayãn, leading a happy and care free life in the

palace of his brother Jãbir. It is surprising that Abubakr was asking people to withdraw their allegiance from him as successor to the Prophet, but before his death Abubakr firmly fixed ‘Omar to be successor. Those two plunderers divided the succession between them-selves, as dividing two milk filled breasts of a camel."

* * * *

COMMENTS MADE BY VARIOUS PEOPLE ABOUT THE ALLEGIANCE

A — FAḌL BIN ‘ABBÃS

According to Ya‘qoubi, when the Bani Hãshim family learned the news about the appointment of Abubakr as the successor of the Prophet, Faḍhl Bin ‘Abbãs said to Quraish Tribe, "You will never succeed the Prophet by deceit, we deserve the position not you, we are the rightful ones, specially our friend Ali." Then ‘Otba Bin Abi Lahab read the following poem:-

I never thought people would let Banũ Hãshims down
Nor would they leave Abul Ḥasan on his own,
He was the first man to follow Mohammad,
And the last to leave his body — very sad.
To help and console Ali, the angels descended
From Heaven to the Holy Prophet's deathbed.

‘Otba then received a message from Ali asking him to stop, because it was Ali's wish that all Muslims should be of the same persuasion.

B — ABDULLÃH BIN ABBÃS

Had recorded this conversation with ‘Omar:-

‘Omar, "Do you know, Bin ‘Abbãs, why the people did not support your family, the relatives of Mohammad, to make them his successors?"

Abdullãh, "If I do not know, then the Prince of the Faithful will inform me."

‘Omar, "Bani Hãshims wished the Prophet, and all his successors to be from their family, but we, the Quraish, successfully elected his successor."

Abdullãh, "May I be allowed to say something?"

‘Omar, "If you must, Bin ‘Abbãs."

Abdullãh, "It would have been better for the Quraish if they had been satisfied with that which had been given to them by God; then there would have been no envy. You said that this was not so, that the Quraish did not like that which God had bestowed upon them. People such as this are spoken of in the Koran, `Because they disliked God's revelations, orders, their works came to nothing.' "

‘Omar, "I did not want to believe that which I heard about you, because it would make me lose my respect of you forever."

Abdullãh, "If everything I have said is true I should not fear disrespect, and if what I have said is wrong, then a person like me should correct himself."

‘Omar, "I have heard that you had said we seized power by oppressing the people whom we were jealous of?"

Abdullãh, "Everyone knows how you used oppression,

and also about your jealousy, Satan envied Adam and we are the children of Adam who was subject of jealousy."

C — SALMÃN FÃRSI

Jowhari has recorded that Salmãn, Zubair and Anṣãrs wanted to shake the hand of allegiance with Ali, and when Abubakr became Caliph, Salmãn said, "You obtained a little gold but you missed the mother lode. You chose the old man and forgot the Prophet's family. Had you let them succeed the Prophet you would have benefited more, and there would have been no disagreement between Muslims."

D — UMM MESTAH

"Disagreement between Ali and Abubakr has irritated Muslims." Umm Mestah daughter of ‘Othathah, went to the grave of the Prophet and read the following poem:

Disagreement between Muslims started
Dear Prophet, soon after you departed,
Without you, we lost our spirit again Like
flowers and grass without the rain.

E — ABU DHAR

He was not in Medina when the Prophet died, but when he heard Abubakr had succeeded the Prophet he said, "You have received a small reward for your efforts. Had you given your support to the Prophet's relatives' claim to hold the position, you would have benefited greatly, and there would have been no disagreement between Muslims."

F — MIQDÃD

Ya‘qoubi has recorded in his book a story from a narrator who saw a man in the mosque of Medina, in great distress as he had been robbed of his great wealth. The man

was saying, "It is very strange that the position has been taken out of the hands of the right 'people."

G — A LADY FROM BANI NAJJÃR

After Abubakr took the throne of the Kilãfat, he sent some money to each of the women of the Muhãjirs and the Anṣãrs, Zaid Bin Thãbet carried the share of a lady of Bani Najjãr to her, but she refused to accept it saying, "Abubakr wants to buy our religion with bribery."

H — ABU SOFYÃN

He was Ṣakhr son of Harb, son of Umayyah, son of ‘Abd Shams, son of ‘Abd Manãf. He fought the Prophet up to the time when the Prophet captured Mecca and granted him pardon. At the time of the death of the Prophet he was not in Medina. On his way back there, Abu Sofyãn learned of the Prophet's death and of Abubakar becoming of successor.

He asked, "What was the reaction of ‘Abbãs and Ali, the two oppressed?" He was informed that they remained inactive at their homes. Abu Sofyãn swore saying, "If I am spared I will help them to fill their rightful place. I see a cloud of dust in the air which needs blood to clear it." When he entered Medina he started to read the following poem:-

O Bani Hãshim, do'nt give anybody the opportunity
To be envious, specially the Teem and the ‘Adi*.
The Islamic Sovereignty was started by you,
Let Abul Ḥasan (Ali) reign, if you wish to continue.

According to Ṭabari, Abu Sofyãn said, "There is some dust in the air, by God, a rain of blood only will clear it.

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* The tribes of Abubakr and ‘Omar.

O children of ‘Abd Manãf, why was Abubakr allowed to become the successor of the Prophet? Where are Ali and ‘Abbãs who were oppressed?" Then he wanted to shake the hand of allegiance with Ali, but Ali refused. Abu Sofyãn then read the following poem.

A donkey — not a freeman, bears humility,
There are only two symbols of inferiority —
The tent peg under the heavy hammer, and
The nomad's camel under the burden.

Abu Sofyãn slogan — " O children of ‘Abd Manãf."

This would have changed the course of Islamic history if Ali had been unruly, and had been persuaded by Abu Sofyãn to riot against the Caliph. It is surprising to find out that Abu Sofyãn, the absolute enemy of Islam, who fought the Prophet until he found it was impossible for him to continue fighting, offered his help to Ali. Did he really mean to help? Or to stir up trouble?

More surprising is Ali's refusal to accept help from Abu Sofyãn and ‘Abbãs, the chiefs of two powerful tribes, when he was seeking aid from every possible quarter. After investigating the aims of Abu Sofyãn and Ali we are left with no doubts as to the nature of their schemes.

The Prophet and Abu Sofyãn's forefathers were cousins who had had family disputes. The fighting between these two families ended with the Prophet's family winning the position as head of the Tribe. Abu Sofyãn was the rival of the Prophet for the position as headman, and his attitude towards the Prophet as a religious leader was that of complete indifference. For this reason, when the Prophet captured Mecca, Abu Sofyãn said to ‘Abbãs, "Your nephew has established a vast Kingdom." ‘Abbãs said, "This is an apostleship — not a Kingship." Abu Sofyãn accepted this statement without comment. Although Abu Sofyãn was

defeated by his relatives, he did not want strangers to have power, and leave his tribe empty handed.

The Prophet tried to prevent family ties from interfering with the cause of justice but he was not very successful. We see, when we study the events which took place between families in the Prophet's life time, that the story of how ‘Abbãs, the uncle of the Prophet, protected Abu Sofyãn, is a good example of the strength of family ties.

Ibn Heshãm recorded that the night before the capture of Mecca, the camps of the Muslims surrounded the city. ‘Abbãs, the uncle of the Prophet, mounted on the Prophet's mule, was wandering about hoping to see some of the enemy. He wanted to inform them of the coming attack by the Muslims, to give any enemy a chance to seek pardon. He met Abu Sofyãn who was spying on the Muslims, ‘Abbãs said to him, "Thank God I saw you Abu Sofyãn. Jump on the mule, and I will take you to the Prophet, so that you may seek asylum, or else tomorrow if you are captured, you may be beheaded."

‘Abbãs mounted the mule with Abu Sofyãn behind him. They passed many groups of Muslims who had lit many fires to frighten the enemy, and in order to watch for any possible danger. The Muslims said, "Look; the Prophet's uncle on his mule." ‘Omar, by chance, saw Abu Sofyãn and shouted, "The enemy of God. Thank God you are in our hands and you have no one's promise to protect you." ‘Omar then ran to the Prophet to get permission to kill Abu Sofyãn. But ‘Abbãs, on the mule, overtook ‘Omar and reached the Prophet first. ‘Omar then came up and said, " O Prophet of God, we have Abu Sofyãn with us, without any guarantee of safety. Grant me permission to behead him." But ‘Abbãs said, "I have given him sanctuary." ‘Omar insisted, but ‘Abbãs said, "Be calm ‘Omar, had Abu Sofyãn been from your ‘Adi tribe, you would not insist on killing him. But as he is from the ‘Abd Manãfs you say harsh words." This story proves that

family ties were strong at that time. It also shows that the motive of ‘Abbãs sprang from his love for his tribe. The cause of Abu Sofyãn's demonstration against Abubakr was also the result of tribal importance.

The supremacy of the ‘Abd Manãf clan, from which the Banũ Hãshims (Mohammad's family) and the Bani Umayyah (Abu Sofyãn's family) came, was known to everybody. So when the father of Abubakr learned that his son had become Caliph he said, "Did Banũ Hãshim and Bani Umayyah agree?" When he was answered in the affirmative he said, "That which God wants, no one can prevent."

Abu Sofyãn's sympathy towards Mohammad's family, after his death, was due to the feelings of tribal unity. For Abu Sofyãn fought the Prophet every time he had the opportunity. His saying, "If I am spared I will help Ali and ‘Abbãs to regain their position," had no motive except tribal sentiment; as is the custom of Arabs — to help near relatives against distant strangers.

Abu Sofyãn, ‘Abbãs and Ali had the same tribal origin, the Quṣṣai tribe which was very large and influential. This was why Abu Sofyãn said, "Who has the Quṣai as his support will win." Abubakr and ‘Omar were from minor tribes which could never challenge the Quṣṣai. (Quṣṣai, the Qoraish tribe origin was the main root of ‘Abd Manãf's tribe, the tribe of Banũ Hãshem and Abu Sofyãn.)

It was the custom of those days for a tribe to be biased in favour of one of its own members. Ali, .supported by Abu Sofyãn and ‘Abbãs, would have undoubtedly beaten Abubakr. But Ali, the hero, the son of Abi Ṭãlib, refused the help of his influential tribe, because this custom was against the teachings of Islam. So he was beaten by Abubakr. In fact, after the death of the Prophet, all events were influenced by the prejudice of other tribes towards his tribe or family. The Anṣãrs proposed that Sa‘d should be the successor to the Prophet merely in opposition to the Mohajirs. They knew

some of the Mohajirs were great believers in Islam and therefore more deserving of recognition. The Aus tribe supported Abubakr to oppose Sa‘d, the candidate of the Khazraj tribe. ‘Omar's speech in Saqīfah is veritable evidence of tribal bias. Abu Sofyãn's support of Ali was also due to tribal prejudice. Only Ali, who was brought up in the lap of the Prophet since childhood, wanted to upheld Islam, hence wanted the support of those Muslims who were not moved by tribal prejudice, and who had no family bond, people like Abũzar, Miqdãd and Salmãn, whose only motive was their belief in the faith of Islam.

The conclusion of the above stories, relating to Abu Sofyãn's support of Ali, is that, although Abu Sofyãn's motive was not religious, but because he strongly believed in the supremacy of his tribe of which Ali was member — for this reason alone he supported Ali against Abubakr. Abu Sofyãn was true to Ali in opposition to Abubakr because of family prejudice, but as frequently happens incorrect facts were recorded, and Abu Sofyãn and all others who opposed Abubakr, were accused of heresy and were called trouble makers.

The previous events concerning Abu Sofyãn make the following story easier to believe. It is recorded that Abu Sofyãn asked Ali, "Why did you allow Abubakr to succeed the Prophet? If you wish I will fill all Medina's streets with horse and foot soldiers." The story continues as Ali replies, "Abu Sofyãn, you have been long enough the enemy of Islam. You cannot cause anymore harm now. I must admit that Abubakr deserve the position." The story does not seem to be authentic because the narrator did not live at the time of the event. Also some of these false stories are narrated by Awanah, who was known to be unreliable. The text does not run true because if Ali had said, " I admit Abubakr deserves the position," then Abu Sofyãn could have asked him, "Why do you not shake the hand of allegiance with him?"

What Ali had surely said was, "If I had forty believers of the right temper I would fight him."

Ali in his letter to Mo‘ãwia writes, "Your father (Abu Sofyãn) appreciated my right more than you do. Had you known me as your father did, you would have been wiser."

The government was afraid of Abu Sofyãn, ‘Omar said to Abubakr, "Give him some money to keep him quiet; The Prophet used to be nice to him and keep him quiet." Abu Sofyãn, disappointed with Ali, accepted the allowance. Ṭabari records that Abu Sofyãn did not stop agitating until his son Yazid was nominated as the Commander of the army, which was dispatched to Syria.

I — MO‘ÃWIA

Mo‘ãwia writes to Mohammad, the son of Abubakr, "You father knew and we know that Ali deserved to be the successor of the Prophet. We respected Ali very dearly. When the Prophet of God, peace be upon him, fulfilled his mission and his soul went to God, your father (Abubakr) and his right hand ‘Omar, were the two persons who trespassed Ali's right. They planned together and asked Ali to co-operate with them. Ali refused and they plotted against him until Ali submitted.

They never allowed Ali to share their secret until God took their souls away. Now we are on the path that your father paved. If he was on the right path, we will follow him. If he was on the wrong path, blame your father — not us for opposing him and not releasing the Caliphate to him. Peace be upon those who repent."

J — KHÃLID BIN SA‘EED

Khãlid, son of Sa‘eed, son of Aas, was one of the first men to embrace Islam. Ibn Qotaibah in *Ma‘ãrif* page 128 writes, "Khãlid became Muslim before Abubakr did." Khãlid

immigrated to Ethiopia and when Islam grew in strength he returned from there. He and his two brothers, ‘Amr and Abãn, became, by the order of the Prophet, Tax Collector who collected from Madhaj Tribe. Then they were transferred to Ṣan‘ã’ in Yemen. When the Prophet passed away they returned to Medina, Abubakr had asked them why they had abandoned their posts, and they replied, "We were appointed by the Prophet to this position, and we will not work for anyone else now that he is dead." They made other excuses, and would not shake the hand of Abubakr in allegiance, until two months had passed. Khãlid said to the Bani Hãshims, "You are the honourable, fruitful tree and I will follow you." He went to Ali and ‘Othmãn one day and said to them, "You, the descendents of ‘Abd Manãf, have not taken your position seriously until others have taken over." He admired Ali, and asked to shake his hand, but it was too late because Abubakr was already Caliph. So Khãlid submitted to him as had the Bani Hãshims, Abubakr did not mind Khãlid's mildly rebellious behaviour, but ‘Omar took it seriously. Later Abubakr appointed Khãlid the Commandant of a quarter of the army dispatched to the Syrian front. ‘Omar urgued with Abubakr and insisted that he remove Khãlid from his position. Abubakr then dismssed Khãlid and appointed Yazid son of Abu Sofyãn in his place. Khãlid did not mind if he was either soldier or commandant, and he fought as a soldier on the Syrian front until he was martyred in the 13th year of Hejri, two nights before the end of the month of *Jamãdi,* the first.

K — SA‘D BIN ‘OBÃDAH

Sa‘d Bin ‘Obãdah was the chief of the Khazraj tribe. He was present at ‘Aqabah (as one of the representatives who came from Medina to express their willingness to support the Prophet if he wished to immigrate from Mecca to Medina). Sa‘d participated in all the battles the Prophet fought, except possibly the Battle of *Badr*. On the day of the conquest

of Mecca, he exhibited belligerent tendencies saying, "This is the day for fighting, the day when women shall be taken into captivity." So the Prophet gave the standard flag to Sa‘d's son, Qais, and reduced Sa‘d's position to that of ari ordinary pilgrim. Sa‘d, defeated in his efforts to succeed the Prophet, was left alone during the swearing of allegiance, but a few days after Abubakr became Caliph, Sa‘d was asked to shake his hand, as a part of his tribe had done, but Sa‘d refused and said, "By God, as long as I have arrows in my quiver to shoot you, a spear to dye in your blood, and a sword, and strength in my arm, I will fight you with the support of those in my tribe who are still obedient to me. I will not shake the hand of allegiance with you, even if men and *jin* declare war against me in your favour, until I die and take my case to the divine court." ‘Omar urged Abubakr to force Sa‘d to submit, but Bashīr Bin Sa‘d said he knew that Sa‘d was stubborn and would not agree. Also he still had influence among his men and he could not be assassinated until many people of his tribe, and his relatives were also killed. Sa‘d therefore was left alone ,at Bashir's suggestion.

(Bashīr the first person to shake hands with Abubakr was the rival of Sa‘d.) Sa‘d never attended the congregational service conducted by the official men, and performed Haj separately from the parties led by the government. In this manner he passed his days until Abubakr passed away. When ‘Omar succeeded Abubakr he met Sa‘d and unpleasant remarks were exchanged. Sa‘d said, "Abubakr was more gracious than you, I do not like your company." ‘Omar said, "If one does not like to be near one person, he will keep away."

Then Sa‘d left Medina for Damascus. ‘Omar sent someone to obtain Sa‘d agreement or to get rid of him if he did not agree.

The envoy met Sa‘d in an orchard and invited him to

agree with ‘Omar. Sa‘d refused and the man threatened him without result. Then he killed him.

Mas‘oudi recorded that Sa‘d did not shake the hand of allegiance, and immigrated to Syria where he was killed. Ibn ‘Abd Rabbeh recorded that Sa‘d was killed by an unknown assailant, and that the jin wailed for him as is told in the following verse:-

"We killed Sa‘d, head of the Khazraj tribe, today,
Our two shots at his heart did not go astray."

In Ṭabari it is. recorded that Sa‘d was answering the call of nature when someone attacked and killed him. When his body was found later, his skin had turned green.

In *Osdolghãbah* it is recorded that Sa‘d did not submit to Abubakr, nor to ‘Omar. He emigrated to Syria where he was killed. Then a voice came from a pit and informed the people of Sa‘d's murder. His body was found near his house at Hooran in Damascus, and it had turned green.

Abdulfattãḥ, in his book *al-Imãm Ali Bin Abi ṭãlib* has recorded that simple people say that Sa‘d was killed by jin, but in fact Khãlid Bin Walīd and one of his colleagues murdered Sa‘d, and threw him in a pit. The voice saying that Sa‘d had been killed was that of Khãlid's friend — not the jins.

Belazori recorded that ‘Omar ordered Khãlid and Mohammad Bin Muslimah to murder Sa‘d and they did so.

One of the members of the Anṣãrs Party has composed the following verse concerning Sa‘d's death:-

Sa‘d had been killed by jin they say,
How crafty; that's most unusual, way,
Sa‘d did not commit the smallest sin in the land,
But neither did he shake Abubakr's hand.

The historians did not like to record the cause of the death of Sa‘d. Some have totally neglected this event, and

others have accused jins. If those who did say jins murdered Sa‘d had said, "The faithful jins did not like Sa‘d to oppose Abubakr, so they killed him." Then the story would have been more easily believed.

L — ‘OMAR

We have mentioned his activities in favour of Abubakr during the swearing of allegiance. ‘Omar said, "Some foresee my death, and guess my successor. Let me clarify this to you; the allegiance with Abubakr was a mistake, but God saved us from its outcome."

THE EVALUATION OF SAIF'S RECORDING

We have written previously of the events of allegiance to Saif and others. We now make comparison between their recordings. Saif has recorded that:-

a) No one refused to swear allegiance with Abubakr except heretics or near heretics; and that all the immigrant party shook hands with Abubakr willingly.

b) Ali ran out of his house in his night shirt to save time, after he had heard that people had shaken the hand of allegiance with Abubakr, and that he shook hands with him too. They brought him his clothes later, and he dressed.

c) Qa‘qã‘ said, "I was in the Mosque for midday prayer, when a man brought the news of the death of the Prophet; and of the gathering of the Anṣãr party at Saqīfa, to make Sa‘d his successor against the order of the Prophet. This news caused the Muhajir party a great deal of anxiety."

d) Ḥobãb Bin Monzir was about to attack Abubakr with his sword, but ‘Omar knocked the sword from his hand. Then the Anṣãrs rushed to shake Abubakr's hand, jumping over the head of Sa‘d, who was unwell, and sitting in their way. This mistake by the Anṣãrs was the same as the

mistakes which took place during the time of ignorance, but Abubakr firmly prevented the same result.

e) Sa‘d said to Abubakr, "You and my tribe, forced me to submit to you." They had told him, "Had we forced you to leave the community you might have had some excuse. But we made you join in with everyone else. If you go against the public, or cause a rift, we will behead you."

f) Two long speeches were delivered by Abubakr.

g) Khãlid Sa‘eed Amawi wore a silk coat in peace time, and ‘Omar ordered him to tear it. For this reason Khãlid said to Ali, “ O the descendants of Abdi Manãf, have you lost your case?" Ali told Khãlid, "Do you consider it a game?" Then ‘Omar said to Khãlid, "May God put a gag in your mouth. You have said something which would be seized upon by liars (to make false stories)."

When we compare the way Saif has recorded an event, with that which the others have recorded, we see that Saif has very cleverly manipulated events to suit his own ends. For instance:-

A) He says that Ali and Sa‘d shook the hand of allegiance with Abubakr on the very first day he succeeded the Prophet. Yet other historians have told us about the postponement of the agreement of Ali and Sa‘d with Abubakr. Despite that with Saif says, Ali openly asked for the position, and the Muhãjirs and the Bani Hãshims, in agreement with Ali, refused allegiance with Abubakr. All of these people wanted to shake the hand of allegiance with Ali, and as long as the daughter of the Prophet was alive, they (lid not agree with Abubakr. If that which Saif says is true, and Ali went to Abubakr that first day, then who was engaged in the funeral preparations of the Prophet?

B) Sa‘d did not agree with Abubakr. He resided in Damascus and jins killed him with two shots, because he did not shake Abubakr's hand.

C) By saying that the Anṣãrs wanted to break the convenant of the Prophet, and make allegiance with Sa‘d, Saif wants to say that the Prophet appointed Abubakr.

D) Saif wanted to confirm the appointment of Abubakr by the Prophet, when he said, "Osãma sent ‘Omar to the Caliph Abubakr when he learnt of the Prophet's death." Saif is implying that Abubakr was appointed by the Prophet.

E) Saif invented some words by Qa‘qã‘ as follows: "People one after the other willingly shook Abubakr's hand." Yet Qa‘qã‘ never lived. He existed only in Saif's stories.

F) To prove that some of the Anṣãrs oppose Abubakr, he says that Ḥobãb — a member of the Anṣãrs party, attacked with his sword. In fact it was Zubair, the Prophet's second cousin, who was one of the Muhãjirs (Immigrants Party — The party of Ali) who attacked with his sword.

G) ‘Omar remarked that the election of Abubakr's was a mistake. Saif also called the Anṣãr's opposition a mistake to cover up ‘Omar and to confirm the remark made by ‘Omar, was against Anṣãrs.

H) Saif says that two long inaugural sermons were made by Abubakr after the public show of allegiance. The style and the context of those two speeches show that they are counterfeit; and the true inaugural sermon of Abubakr is quite different. The style of the counterfeit sermons is not the same as that of the speeches of the three Caliphs immediately after the Prophet. Also they are not as well written as other works by Saif — it seems that Saif was not skilled at composing religious speeches. Again, long speeches were not usual in Mohammad's and Abubakr's time. These Iong speeches began in ‘Omar's Caliphate, and reached a climax during Ali's era. The first speech of any ruler is usually short — outlining the new programme.

I) The expression used by Abubakr that the devil

resided in him, is rather amusing and degrading. Saif wanted to express the idea that after the Prophet, the people no longer wanted to be concerned with piety and holiness. These words from the first Caliph, Abubakr, were similar to his prayer after Osãma's army caused Islam to fall into disrepute.

J) The peculiar thing about Abubakr's alleged sermon is that they introduced into the Islamic religion a facetious spirit, so that the people would gather, from the speech of the Muslim's leader, that Islam was not a true religion, or even worse that there was no divinity. The reason for this misrepresentation of Islam, by Saif, is because it is recorded that Saif was an atheist (non-believer in God).

K) Saif says about Khãlid Bin Sa'd Amawi that Khãlid wore a silk garment, and 'Omar ordered that the garment to be torn. As a result of this, Khãlid's feelings towards Abubakr and 'Omar were revengeful. Khãlid said to Ali, "Your tribe (Abdi Manãf) was beaten by Abubakr's tribe (Tīm)." Ali answered, "The position of the successor to the Prophet, has nothing to do with the tribal influence. It is a divine position." Khãlid again said to Ali, "Your tribe is more deserving of this position." Then 'Omar said to Khãlid, "May God silence you, you have said something that will cause liars to invent stories." Here again Saif wishes to say that only Khãlid believed that Tribal influence was the motive of the people to support the candidates, otherwise the Muhãjirs and the Anṣãrs were too innocent to attempt to mix party politics with religion. Hence Ali and 'Omar both defied Khãlid. Saif here again tries to prove that there was no opposition to Abubakr being Caliph.

L) Saif tells us that there was no difference between Ali and 'Omar, and in case any difference was observed later, people would think the cause was Khãlid. 'Omar therefore said to Khãlid, "Later the liars will make stories of that which you have said." This is an important and note

worthy point.

M) Finally we must not forget that Saif has narrated the above story from Ṣakhr who was a bodyguard of the Prophet; but the Prophet did not have a bodyguard of that name.

N) Saif's strongest attack on the opposition is in his saying, "No one opposed Abubakr except he who was heretic, or intended to neglect Islam." Saif's allegations provided grounds to make the reader believe that Muslim unanimously admitted Abubakr as Caliph, except those who turned away from Islam. Here we will introduce those who opposed Abubakr and supported Ali whole heartedly; no one could possibly suspect any one of them of being involved in Saif's accusations of 'Heresy.'

1. Zubair Bin ʻAwãm, cousin of the Prophet.
2. ʻAbbãs, uncle of the Prophet.
3. Saʻd Waqqãṣ, the conqueror of Iraq.
4. Ṭalḥa Bin ʻObaidullãh.
5. Miqdãd Bin Aswad.

The followings gathered in Fãṭimah's house in opposition to Abubakr.

6. Abũzar Ghafãri.
7. Salmãn.
8. ʻAmmãr Yaser.
9. Barã' Bin ʻÃzeb Anṣãri.
10. Obbay Bin Kaʻb Anṣãri.
11. Faḍhl Bin ʻAbbãs, the cousin of the Prophet.
12. Abu Sofyan Harb Amawi.
13. Khãlid Bin Saʻeed Amawi.
14. Abãn Bin Saʻeed Amawi.

In addition to the above fourteen, none of the Bani Hãshim's shook the hand of allegiance with Abubakr until the daughter of the Prophet passed away. Their opposition was only because of their support for Ali. Apart from these

people, Sa‘d Bin ‘Obaidah opposed Abubakr, since he himself was a candidate .... Could anyone believe that any of the above turned away from the faith of Islam? Or that they became heretics? These were the opposition in Medina. We now refer to those who were outside Medina. Some of them were killed because they opposed the government such as Mãlik Bin Nowayrah, whom Saif named as a heretic. The fight against them was called by Saif the Holy War against heretics.

CONCLUSION

Saif has so skilfully manipulated Islamic history in his fictitious stories, so that historians, orientalists, and even the Muslims world have accepted the imaginary heroes of Saif's book as true Ṣaḥãbīs (companions of the Prophet) and Islamic personalities. We believe the time has come to disclose, by research and discussion, the truth, about the history of Islam; and introduce the Holy Prophet of Islam and his honourable family, to the world in their true colours, rather than to defend Saif's stories under the name of Islam.

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3 - REDDAH (HERESY)

ARABIC AND KORANIC MEANING

IN THE PROPHET'S TIME

IN ABUBAKR'S TIME

BY SAIF

COMPARISON

3. HERESY

The opponents of Abubakr, outside the capital, were called `Heretics,' and the wars fought against them were camouflaged as holy.

HERESY IN ISLAM

Heresy is *Ertedãd* in Arabic meaning ‘turn.’ The Holy Qur’ãn says, "When the errand boy laid Joseph's shirt Jacob's face, his sight returned *(Ertadda)* to him."

The word *‘Radda’* is also used in the Koran to mean `turn away from religion' as in the following verse; "Believers, if you listen to a group of those to whom the Scriptures were given in the past, they will turn you *(Yaruddoukom)* into unbelievers despite your faith."

Again in this verse : "Believers, if any of you turns away

(Yartadda) from his religion, God will bring forth people whom He loves and who love Him. They are lenient towards believers and strict with unbelievers."

We also read in the Koran: "They fight with you so as to turn you away *(Yaroddũkom)* from your religion, and if you give up your faith, and then die, your work will come to nothing." But the word ‘*Ertadda’* has been associated so often with heresy, that nothing but heresy comes to mind when it is used.

HERETICS IN THE PROPHET'S TIME

Some Muslims turned away from Islam during Mohammad's time such as the following: Abdullãh Bin Abi Sarḥ.

Abdullãh was one of the scribers of the `Inspired' Koran, who ran back to Mecca from Medina. He used to tell Quraish, that he wrote different words, to those which Mohammad dictated. For instance when Mohammad said, "God is all knowing and wise," Abdullãh asked if he could write — "God is almighty and wise." Mohammad would say "That is just as applicable."

On the day he conquered Mecca, Mohammad said, "The blood of Abdullãh is worthless, and if even he sought sanctuary at the Ka‘ba, he must be killed." ‘Othmãn hid him, and later took him to the Prophet asking pardon, which was granted.

Another heretic was ‘Obaidullãh Bin Jaḥsh the husband of Umm Ḥabība, who emigrated to Ethiopia. He was converted to Christianity, and died there as a Christian.

Abdullãh Bin Khaṭal was another heretic who was murdered whilst holding the cover of the Holy Shrine of Ka‘ba, seeking sanctuary.

HERESY IN ABUBAKR'S TIME

The soul searing news of the death of the Prophet, spread swiftly throughout the Arabian peninsula. Those tribes who,. so far, had not embraced Islam, rejoiced, and continued their activities against Islam. The Muslims tribes also became restless because they had heard that some of the companions of the Prophet, because of party politics, were fighting one another for the position of the Caliphate. The disapproval of the relatives of the Prophet, Bani Hãshims, and the opposition of Sa'd, the chief of the Khazraj tribe, to Abubakr as Caliph, caused some Muslim tribes to suspect the Caliphate office. They did not renounce their faith, nor did they reject prayer, or object to paying tax, they only refused to pay the due tax to Abubakr's government. These opponents were called heretics and they were to be eliminated by wars, camouflaged as holy. After the destruction of their Muslim opponents, the government fought the pagan tribes and the false prophets and their organisations. Finally, expeditions were sent outside Arabia. All those battles fought in Abubakr's time, were called *Reddah,* (war against heretics). So the Muslim opponents of Abubakr outside Medina, were called *`Mortaddīn'* (Heretics).

Dr. Hassan Ebrãhim supported this idea in his book *The History of Islamic Politics* page 251 reads — "After the Prophet of God passed away and his death was confirmed, some Muslims hesitated about the truth of Islam, and some were afraid that the Quraish, or indeed any other tribe, could come to power and form a dictator state. They had realised that only the Prophet of God was infallible, and any other person who succeeded him, would not have the characteristic, which allowed him to treat all men, like the teeth of a comb, as equals. Therefore they suspected, that if the successor of the Prophet favoured his own family and tribe, and under-estimated the other tribes, it would destroy

Islamic social justice. We guess this because we see that, after the Prophet, each Arab selfishly supported his own family tribe, and the Arab's old natural way, returned. In Medina the Anṣãrs (Helpers) were afraid that the Muhãjirs (Immigrants) and the Quraish tribe would come to power. These two were suspicious of each other. The Anṣãrs wanted a coalition government. The Muhãjirs wanted the chief to be from their tribe, and the assistant chief from the Anṣãrs. The Aws and Khazraj — sub-divisions of the Anṣãrs, betrayed each other during the election of the Caliph.

"Mecca was no better than Medina as the election caused tribal conflict there as well. Banu Hãshims disagreed with Abubakr as Caliph, Ali refused to support Abubakr and Abu Sofyãn tried to persuade Ali to arrange *a coup d'etat.*

"Finally the Muhãjirs, Anṣãrs and Quraish, who were pioneers in Islam and supporters of Islam, and relatives of the Prophet, could not unite to form a government peacefully. This made other Arab tribes disillusioned, and finally they gave up hope of having any vote, or chance in the government. Hence most of them objected to Abubakr as Caliph and refused to pay him the due alms tax. Some foreign scholars take this as heresy, and as evidence of the advance of Islam by the sword in Arabia. That is not true however, because those people whom Abubakr fought as heretics, had remained faithful to Islam. They were of two groups.

1. The group who believed that the alms tax was the Prophet's levy, and after his death no one was entitled to ask for it; so they refused to pay it to Abubakr — and for this he fought them. ‘Omar pleaded on behalf of those people saying, "The Prophet used to say, `I fight people until they believe in one God, and anybody who believes in God, his blood and belongings will be protected.' "

2. The group who did not believe in the faith. In fact they were not Muslims. The Islamic state at Abubakr's time cared about only carrying out death sentences, and was not

concerned about heretics returning to Islam."

Yet, according to Islam, as pointed out by Dr. Hassan Ebrãhim, "Any heretic must have three days to discuss his views with the religious authorities. Hence — `Let accusations be proved before he perishes, and he who remains safe does so by proof.' "

To clear up the matter, we refer to some views by Sunnis leaders. "Imam Abu Ḥanīfah says: `The shortest time allowed for a person to make up his mind is three days. If the heretic asks for grace, give him three days to discuss points."

"Imam Mãlik says: `A heretic, be he slave or free, man or woman, give him three days from the day proven to be heretic. He can have food and must not be tortured.' "

"Imam Shãfe'i says: 'Heretic, man or woman, must be respected because he or she was a Muslim sometime. Some say give hini or her, three days grace.'

"Imam Ḥanbal says: 'Heretics, men or women, adult and if not insane must be invited to Islam for three days.'

"As well as the above views, it is not right to say that a Muslim has renounced his faith just by guess work, unless every Muslim says he is a heretic. Some Muslim scholars have said that if a man is one percent Muslim, it is not right to hold that man as a heretic unless it is proven that he is."

This is the end of Dr. Hassan Ebrãhim's saying in the book of *History of Islamic Politics.*

Ibn Kathīr in his book *Albedãya Wannehãya,* vol.6, p.311 says, "All the narrators, except Ibn Mãjah have recorded that according to Abi Horayra, 'Omar objected to Abubakr fighting people, saying that the Prophet protected the soul and belongings of anyone who confessed to the oneness of God and the apostleship of Mohammad, unless they were found guilty. Abubakr replied, `By God, I will fight those who do not pay me the tax which were paying to the

Prophet of God. Let it be a camel or a foot-tether of a camel. By God, I will fight anybody who differs between paying tax and saying prayers. I will fight until they give me the due tax which they gave to the Prophet.' ‘Omar said, `When I saw Abubakr's determination to fight, I understood that he was right.' "

According to Ṭabari (vol.2, p.474) heretics called on Abubakr in groups, agreeing to the prayers, but against paying tax. Abubakr would not accept their views and sent them away. Ibn Kathīr in *Albedãya Wannehãya* (vol.6, p.311) says that groups of Arabs were coming to Medina who accepted the prayers but rejected the tax. There were some who did not want to pay tax to Abubakr, some of them were reciting this verse:

When the Prophet was among us we were obedient,

But Abubakr's reign is a peculiar incident,

Which has broken our back. We will rise,

Yet, he may make his son Caliph when he dies.

In Ṭabari (vol.2, p.48) Saif has recorded from Abi Makhnaf that the horsemen of the Ṭay Tribe made remarks about the horsemen of the Asad and Fazareh tribes, when they passed one another. But there were no clashes between them. Asads and Fazarehs men used to say, "We will not agree with Abul-Faṣil" (Nickname of Abubakr, meaning the father of the baby camel). The horsemen of the Ṭay Tribe would reply, "We are sure you will agree with Abul-Faḥl al-Akbar." (Meaning the father of the big camel, the great man).

From the above story it is understood that the heresy in Abubakr's time was not rejecting the faith, but in abstaining from paying tax to Abubakr.

Since the defeated parties were Badouins and Nomads, they had no chance to rule; but their opponents, the then rulers, had power in their hands for a long time, including

the period in which the history of this time was written. Also the history of the events which has reached us are recorded by their authority. It is up to us to investigate the truth of those stories written about the defeated people.

Ṭabari in his book (vol.6, p.461) has recorded from Saif that Arabs rejected their faith after Abubakr became Caliph. Heresy was the general trend of the day, but there were tribes where only a part became heretical. Only the tribes of Quraish and Thaqīf remained faithful.

Saif has surpassed ‘Antara Bin Shaddãd and other fiction writers in imagination. The heroes of Saif's stories walk on the waters without wetting their feet. They converse with wild animals — angels communicate with them — they bring forth fountains from stones in the desert. Moreover, Saif has told his stories in such a way as to please the then rulers, and to conceal the fact they were unpopular.

To show in what manner Saif has written his stories, we shall reproduce some of them from his book *al-Fotouḥ Wal-Reddah* recorded in Ṭabari’s book.

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4 - MÃLIK BIN NOWAIRA

BY SAIF

BY OTHER THAN SAIF

COMPARISON

4 — MÃLIK BIN NOWAIRA

This man was a member of the Yarbou‘ tribe of the Tamīm clan. He was known as Abu Ḥanzalah and his nickname was Jafoul.

Marzobãni has recorded that Mãlik bin Nowaira was a learned poet, and an outstanding horseman in his tribe. After he embraced Islam, the Prophet appointed him as the tax collector for the family group. When the Prophet passed away Mãlik did not give his collection to the Government, but distributed it among his own family saying:-

The money you gave me I shall return.
Tomorrow's problem is not our concern,
If someone, some day, tries to reinstate
Islam, we will be loyal to that state.

Ṭabari, in vol.2, p.503 has recorded the story from

Abdul Raḥmãn Bin Abubakr as follows:-

"When Khãlid's army reached Boṭãḥ, he sent a group of soldiers, under the command of Ẓerãr Bin Azwar, to attack Mãlik's tribe overnight. Abu Qatãda, a member of that army said later, `When we took Mãlik's tribe by surprise overnight we frightened them. They put their armour on hurriedly, and declared that they were Muslims. Our commander asked them why they were armed, and they asked him the same question. We asked them to put down their arms, if they were Muslims, and they did so. We then said our prayers, and they did likewise."

Ibn Abilḥadīd in his book says, "When they relinquished their arms, the soldiers handcuffed them, and took them to Khãlid."

In *Kanzul Ommãl,* vol.3, p.132 and in *Ya'qoubi,* vol.2, p.110, the above story is recorded as follows: "Mãlik Bin Nowaira with his wife came to Khãlid. Khãlid on seeing the lady fell in love with her, and said to her husband, `You shall never return home, by God, I will kill you."

In *Kanzul Ommãl,* vol.3, p.132, *is* written that Khãlid accused Mãlik of heresy, which Mãlik denied and both Abdullãh Bin 'Omar and Abu Qatãda interposed on his behalf. But Khãlid ordered Zerãr Bin Azwar to behead him. Then Khãlid took his wife Umm Tamīm and slept with her.

In *Abdulfada,* page 158 and in *Alwafayãt* it is recorded Abdullãh Bin 'Omar talked unsuccessfully to Khãlid concerning Mãlik, and Mãlik pleaded to be sent to Abubakr for his decision. Khãlid said, "God will not forgive me, if I forgive you," and he ordered Zerãr to behead him. Mãlik looked at his wife saying, "You are the cause of my being killed." Khãlid said, "God has caused your death because of your heresy." Mãlik said, "By God I am a Muslim and my faith is Islam." But Khãlid ordered Zerar to behead him.

It is recorded in *al-Eṣãba,* vol.3, p.337 that Thãbet

Bin Qãsim has written in *al-Dalãel* that Khãlid fell in love with Mãlik's wife at first sight, as she was very beautiful.

Mãlik said to his wife, "You have killed me."

It is also written in *al-Eṣãba* that Zubair Bin Bakkãr recorded from Bin Shahãb that Khãlid ordered Mãlik's head to be used as fuel for the cooking fire. But before the fire reached the skin of Mãlik's head, the food was cooked, Mãlik had abundant hair. Khãlid, that very night, married the wife of the murdered Mãlik.

Abu Namir Sa'di has composed the following poems:-

Do the horsemen who attacked us at night,
know that we will never see the morning bright?
Khãlid had to get rid of Mãlik obviously,
To possess the woman whom he loved previously,
Khãlid had not the will power to shun his desires,
And to avoid the sin, he had not the piety required.
In the morning of the night that poor husband
vanished, his wife in Khãlid's hand.

It is written in *Eṣãba* that Minhal saw the headless corpse of Mãlik and covered it.

That was the story of Mãlik. Let us now find out what was the reactions of the government towards its General.

Ya'qoubi has recorded that Abu Qatãda reported the event to the Caliph Abubakr and said, "By God I will never go anywhere under Khãlid's command. He has killed Mãlik, although he was a Muslim."

Ṭabari recorded from Ibn Abibakr that Abu Qatãda swore that he would never fight under Khãlid. Yaqubi has recorded that 'Omar Bin Khaṭṭãb said to Abubakr, "O successor of the Prophet of God, Khãlid fell in love with Mãlik's wife, and on the same day killed Mãlik who was a Muslim." Abubakr wrote to Khãlid for an explanation, and Khãlid came to Abubakr saying, "O successor of the Prophet of God, in killing Mãlik I made a rightful decision,

but I also made a mistake."

Motammim Bin Nowaira, brother of Mãlik, composed a number of poems lamenting the murder of his brother. He went to Medina and joined in the congregational prayers lead by Abubakr. After the prayer Motammim leaned back on his bow, and addressing Abubakr he recited:-

O Bin Azwar

You threw the body of a noble man on the floor,

Whilst the gentle morning breeze was caressing our door.

You deceived him using the name of the Almighty God.

But faithful Mãlik had always honoured his word.

Abulfada has recorded that when the news of Mãlik reached Abubakr and 'Omar, 'Omar said to Abubakr, "Khãlid has undoubtedly committed adultery; you should have him stoned."

Abubakr replied, "I will not do that." 'Omar then said that Khãlid had murdered a Muslim, and therefore should be sentenced to death. Abubakr said that Khãlid had carried out his duties and he understood them — but he had also made a mistake. 'Omar asked Abubakr to dismiss Khãlid. But Abubakr said, "I will never sheath the sword which God has taken from its scabbard."

Ṭabari has recorded from Ibn Abibakr that Khãlid made an excuse to Abubakr saying that Mãlik had said to him, "I do not think that your companion (The Prophet) has said this and that." Khãlid had replied, "Was not he (The Prophet) your companion?" and he had ordered him to be beheaded and all the men who were with Mãlik, to be beheaded also.

When the news came to 'Omar he discussed it with Abubakr saying, "The enemy of God has killed a Muslim and, like and animal, has immediately molested his wife."

Khãlid returned home, then went to the Mosque wearing a robe marked with rust from his armour, and a feather in his helmet like a Muslim soldier. He passed ‘Omar who furiously rushed at him, pulling the feather from his helmet saying, "Like a hypocrite you have killed a Muslim, and like an animal rushed at his wife, by God I will stone you to death. That is what you deserve."

Khãlid kept quite thinking that Caliph Abubakr would also say that he was guilty. But when Khãlid reported his successful expedition and confessed his mistake, Abubakr forgave him. On his way back from seeing the Caliph, Khãlid passed ‘Omar again and shouted at him.

" O son of Umm Shamlah — now tell me that which you wanted to say." ‘Omar understood that Abubakr had forgiven Khãlid, and he left the Mosque and went home quietly.

This is the end of Khãlid and Mãlik's story according to authentic sources. But Saif has told that story in seven events, each one complementary to the other, and Ṭabari has recorded it with the events of the year eleven Hejri as follows:-

MÃLIK'S STORY ACCORDING TO SAIF

1) Ṭabari when recording Saif's saying about Bani Tamīm and Sajãḥ says, "When the Prophet of God passed away, his representatives in Bani Tamīm disagreed with one another as to whom they must pay the tax they had collected. In fact the people of the land of Bani Tamīm were divided, some remaining faithful, and arguing with those who did not submit to Abubakr. Mãlik was one of the opposition and did not pay the tax, which he had collected, to Abubakr."

Sajãḥ, who claimed to be the prophet after the Prophet of God, wrote a letter to Mãlik requesting a meeting.

Mãlik, Sajãḥ and Wakī‘ met and made a pact of non-aggression and mutual defence.

2) Saif recording the heresy of the inhabitants of Bahrain, says, "‘Alã´ Bin Ḥaẓrami was sent to deal with the heretics at Yamãma. They were divided into two parties — heretics and faithful, arguing with one another. The faithful-joined ‘Alã´ Bin Ḥaẓrami. Mãlik and his companions were at Boṭãḥ, and they had an argument with ‘Alã´ Bin Ḥaẓrami."

3) Saif also, in relation to the above events, says, "When Sajãḥ returned home, Mãlik was doubtful and a bit worried. Wakī‘ and Samã‘a admitted that they were wrong, so they repented sincerely, and gave the delayed tax at once to Khãlid. There was nothing disorderly in the province of Bath Hanzala except for the behaviour of Mãlik and those who were with him at Boṭãḥ. Mãlik was not stable — one day he was normal, and the next day he acted strangely."

4) Saif again narrates that when Khãlid cleared the districts of Asad and Gatafan of heretics, he set off for Boṭãḥ where Mãlik lived. The Anṣãrs were not sure about Mãlik, and did not accompany Khãlid, saying that they had had an order from Caliph to remain at Bozãkha. Khãlid said it was his business to communicate with the Caliph, as he was the army commander. He also said that he would never force anyone to accompany him on his mission to deal with Mãlik. Then off he went. The Anṣãrs realised their mistake and following Khãlid, they eventually caught up with him. Khãlid continued until he reached Boṭãḥ, and found no one was there.

5) Saif also narrated that Mãlik addressed his people as follows — " O Bani Yarbou‘ tribesmen, we opposed the officials and commandants, but we lost our campaign against them. I advise you not to stand in their way. Go to your cities and your homes. These rulers came to power without the people's consent." After this speech people scattered and Mãlik too went home. So when Khãlid arrived at Boṭãḥ, he

found no one was there. Khãlid then sent his men as Islamic missionaries, to arrest those who did not accept their views, and to kill anyone who resisted. In fact Abubakr's order stated: "Say the call for prayers wherever you go. If people do not join the call for prayer, attack them suddenly, and destroy them — by fire, or any other means. If they join the call to prayer put them to the test. If they agree to pay their tax, accept their Islamic faith, otherwise their reward is destruction."

Khãlid's soldiers brought back Mãlik, his cousins, and some of his tribesmen, from their expedition. Abu Qatãda and some other soldiers bore witness that Mãlik and his people had joined the call prayer, and had said prayer with them. But because of the difference in the soldier's stories about Mãlik, he was imprisoned overnight with his people. But it was a very cold night, and Khãlid ordered that the prisoners be kept warm. The words used by Khãlid in giving this order, also means 'Killing' in the language of some tribesmen *adfe'ou osarã'akom* — so they killed Mãlik and his companions. The executioner of Mãlik was Ẓerãr Bin Azwar. The screams of the dying brought Khãlid out of his house, where he learned of the execution. He said, "What God has decreed, has been done."

After this event Abu Qatãda argued with Khãlid, and went to Medina to report to Caliph. Abubakr heard the story but showed dissatisfaction to Abu Qatãda. 'Omar inter-ceded, so Abubakr forgave Abu Qatãda, and sent him back to join Khãlid on the battlefield. Khãlid married Umm Minhal, the wife of the murdered Mãlik, but did not live with her until the end of the mourning period of her former husband.

'Omar said to Abubakr — "There is some kind of disobedience in Khãlid's sword — at least in the case of Mãlik." Abubakr did not take any notice as he never rebuked his men for their mistakes. So he ordered 'Omar to

stop slandering Khãlid and said, "Khãlid might have mis-interpreted his mission." Abubakr then paid Mãlik's blood money, and wrote to Khãlid telling him to come to Medina. Khãlid reported this event to Abubakr who forgave Khãlid's mistake, but reproached him for the marriage as it was against Arabic custom.

6) Saif, in another place, says that some soldiers witnessed Mãlik's prayers, but others denied this and justified his execution. Mãlik's brother composed some mourning poems, and asked for his brother's blood money, and the return of the prisoners. Abubakr granted the release of the captives. ‘Omar insisted on the dismissal of Khãlid as he could not control his sword. But Abubakr said that he would not ,put the sword of God, which was against unbelievers, back in its sheath.

7) Saif in his last narration, says that Mãlik had an abundance of hair. When the heads of the executed were used as fuel for the cooking fire, the fire had reached the skin except in the case of Mãlik's head, because of his plentiful hair. Motammim had composed a poem, and had expressed admiration for the empty stomach of Mãlik as an example to all his warriors. ‘Omar who had seen Mãlik in the presence of the holy Prophet also admired Mãlik.

This is the last of the records which have been found in Saif's writings regarding Mãlik.

THE SOURCE OF SAIF'S NARRATIONS

According to Saif, the first three of the seven above quotations, were from Sa'ab, son of ‘Aṭyya, who inturn learned of them from his father. ‘Aṭyya son of Bilãl. The fifth and the seventh quotations were passed on by ‘Othmãn, son of Sowaid, son of Math'abah.

WHO ARE ṢA‘B, ‘AṬYYA AND OTHMÃN?

There is no trace of Ṣa‘b, ‘Aṭyya or ‘Othmãn, the three original story tellers; whom Saif has quoted, in any history book.

We can therefore say that these three are among the one hundred and fifty Ṣaḩãbīs (companions of the Prophet) invented by Saif.

Saif has in some cases in his stories, substituted imaginary characters, as in the case of ‘Othmãn, from whom he has recorded. There is no trace of ‘Othmãn in any book except in Saif's book. Sowaid the father, and Math'abah (Sho'bah) the grand-father of ‘Othmãn were living persons.

In the stories of the dogs at Ḥaw’ab, the real woman Umm Qerfa is the mother of a fictitious character, Umm Zamal, and a real man, Hormozah, is the father of Qomãze-bãn, also an imaginary character invented by Saif.

WHY SAIF'S NARRATORS ARE FICTITIOUS?

The biographers have compiled lists of all and each narrator who lived from the time of the Prophet, as far forward as the ‘Abbãsid dynasty, who ruled after Amawid dynasty. Those narrators who met the Prophet are the first group, are called Ṣaḩãbīs. The second group are those who met Ṣaḩãbīs, and have obtained stories from them, these are called Followers, and lived till the year 126. The last group of followers have only collected facts from the early followers, and they lived until the year 132. These are fourteen groups in all, and the last is during the time of Manṣoor the second ‘Abbãsid Caliph.

Other biographers have listed the narrators, who passed away in each ten years as one category. So accordingly, the

first group are those narrators who died in the first decade, and the second are those who died in the second decade, and so on. The narrators were called ‘Learned’ and those who passed the stories to them were called ‘Sheikh’. The life of each and every Sheikh, and ‘Learned’ is recorded in detail, where they resided, and whether they were Shi‘ah or Sunni, whether they were extremists in favour or against Ali, whether they were pro or anti government. The books compiled are differently catalogued — some in alphabetical order as Tãrīkh-Kabīr, etc. Others according to time, as Ibn Athīr, etc. Some biographers have arranged the names of the narrators according to their residence, Mecca, Medina, etc.

The science of narration was the most interesting and popular subject of the day, and different biographers have classified the names of the narrators in different ways, and have given their utmost care to record the particulars. Even so there are books written correcting the mistakes of biographers, such as *al-Mukhtalif,* etc., so there is not a single doubtful point as to the identity of the narrators.

Since the number of the narrators were limited at the time of Umayeds, and Saif has written his two books to please the then rulers, Umayeds, when we cannot find the names of the persons from whore Saif has recorded, on the basis of the above explanation, we can say that Saif has invented his narrators, and quoted from these fictitious characters.

THE TEXT OF SAIF'S STORIES

In some cases Saif has used the names of some real narrators in his fictitious stories, such as in the fifth and seventh episodes, we have mentioned previously. Careful and systematic study, according to the rules of the science of the narration, reveals the invalidity of those quotations.

COMPARISON

Comparison between Saif's sayings and other narrators saying about Khãlid shows that Saif has manipulated the event to clear Khãlid of accusation, of his aggression against Mãlik, and the assault on Mãlik's wife. He prepares the background by; firstly accusing Mãlik of having doubts about Islam; secondly the arguments of the faithful with him and thirdly the return of Sajãḥ, and the hesitation of Mãlik. Then because other sources have reported that Mãlik was alone, Saif suggests that Mãlik had troops with him, but he dismissed not because he repented but because of his fear. Saif thus declares that Mãlik was a heretic.

In other narrations Saif has suggested Mãlik's heresy without mentioning Khãlid's name to distract readers' attention from Khãlid's order of killing Mãlik and his association with Mãlik's wife.

Saif has invented the dispute of the soldiers regarding Abubakr's command, to destroy Mãlik, in the presence of Khãlid so he clears the Abubakr as well as Khãlid. Saif wanted to show that Khãlid was unwilling to kill Mãlik — he just gave an order to keep the prisoners warm, but the soldiers thought he meant 'Kill' because of misunderstanding due to dialect difficulties, yet the one who gave the order, and the executors had the same dialect (Qoraish and Bani Asad). The fact remains that assuming a misunderstanding caused the execution, then why were the heads used as fuel on a cooking fire.

Ṭabari has recorded Mãlik's story from Saif and Ibn Athīr, Ibn Kathīr, Mirkhand have quoted the 'facts' written by Ṭabari. If other historians documents, by other authors, who have mentioned Mãlik's story from other sources than Saif are examined, then discrepancies between Saif's `Facts' and the truth emerges. Those other sources which state that Khãlid gave an explicit order to kill Mãlik as follows:-

Fotooḥol Boldãn	By Baladhori	Page 105
Tahzīb	By Bin `Asãker, Vol.5	Page 105, 112
Alkhamīs	By Diyar Bakri, Vol.2	Page 333
al-Nihãya	By Bin Athīr, Vol.3	Page 257
al-Sawã'eq almoḥreqa	By Bin Ḥajar Makki	Page 21 (Egypt edition)
Tãj al-'Aroos	By Zabidi, Vol.8	Page 75

The above was one of the wars under the title of Heresy (Fought by Abubakr). This war may be taken as an example.

* * * *

5 - ‘ALÃ´ BIN ḤAẒRAMI

BY SAIF

RUN AWAY CAMELS

MIRACLE OF SPRING

BY OTHER THAN SAIF

COMPARISON

5 — STORY OF ‘ALÃ´ BIN ḤAẒRAMI

‘Alã´ Bin Ḥaẓrami son of Abdullãh son of ‘Ebãd son of Akbar son of Rabī‘a son of Mãlik son of ‘Owaif Ḥaẓrami. His father Abdullãh was a citizen of Mecca and very close friend of Harb Bin Umayya. The Prophet appointed him as Governor of Bahrain. Abubakr and ‘Omar allowed him to hold his position until he died in the year 14 or 21 Hejir. *(al-Estī‘ãb,* 3rd Edition, pp.146-148 and *al-Eṣãba,* 2nd Edition, p.491).

Saif tells us about ‘Alã´ Bin Ḥaẓrami.

In Ṭabari 2 — 522, 528 Saif records from Menjab Bin Rãshed that Abubakr ordered ‘Alã´ to fight the heretics of Bahrain. Menjab was of that army. He says, "We arrived at the plain of Dahnã, where God had decided to show us a miracle. ‘Alã´ and we were all dismounted from our mounts. Suddenly our camels took fright and ran away with all our provisions, and left us with nothing in the middle of that

stony desert. Also before we had had time to put up our tents. We were most distressed and bewildered, and made our will to one another. A call came from ‘Alã´ to go to him — all of us. So we joined him. He asked the reason for our dismay and we replied: "What do you expect of a group of whom nothing will be left tomorrow, except their place in history." He consoled us saying, "Muslims put their trust in God, surely God will not forsake those who are in a position like ours." The next day after dawn prayer, ‘Alã´ knelt down and we did the same and we prayed to God for water, ‘Alã´ then noticed some ripples. He sent a man to see if it was water, but it was only a mirage. The same mirage was observed later. The third time the messenger returned with the news that there was water, so the troops drunk and washed, then suddenly our camels were sighted, and they had returned of their own accord with our provisions intact just the same as when they disappeared.

After we left that place my friend Abu Horayra asked me if I would know the place again, where the water was found. I replied that I knew the place better than anybody else. He asked me to take him to the water again. I did so; but there was no water, no pond, yet we found a jug filled with water. Abu Horayra said that it was his jug which he had left by the pond purposely to find out whether there was a pond there or whether a miracle had occurred. Menjab swore that he had not seen water there before and Abu Horayra thanked God for this miracle. Then Saif says ‘Alã´ won the war (against heretics) during a night when they all (heretics) were drunk.

After ‘Alã´ was certain of the destruction of the heretics he set out with his troops for Dãrīn; but before his departure he delivered a sermon to his soldiers. He said that God manifested a miracle in the land to encourage them with the water. (in their next assault on the heretics). He then ordered the attack saying, "Let us advance and cross the sea, God has

encompassed the enemy in one place for you." The soldiers shouted, "By God we will never be afraid again since we saw the miracle in the desert of Dahnã." ‘Alã′ mounted and with his soldiers arrived at the sea. They went in the sea some mounted and some on foot. They were reciting, " O Merciful, the Benevolent, the Patient, the Eternal, the Living, the Giver of Life, the Self-Supported, there is no God but You. O, our Lord." The water appeared to them to be shallow, to the depth only of a camel's ankle, although the distance of that island was one ¸day's journey by boat from the shore. They reached the island and a pitched battle took place there (between ‘Alã's soldiers and the heretics) and the enemy was entirely destroyed.

None of the heretics were left behind to take their news back. Their wealth and families were captured and distributed. A mounted man received six thousand and a foot soldier had two thousand. ‘Afĩf Bin Mondher composed the following verse on that occasion:

God the almighty brought the sea under our control —
An event more miraculous than the role
Played by Moses on Red Sea and Nile River.
The Divine wrath fell upon each unbeliever
A spring gushed forth from beneath the pebbles, And
we again, heard the ringing of our camel bells.

A monk was travelling with ‘Alã's army who embraced Islam after the troops returned victoriously to Bahrain and the land cleared of heretics. People asked the monk why he had converted. He said he had observed three Divine Signs, and he was afraid of being changed to an animal if he did not convert to Islam. He was asked about the three signs and he named them thus:-

1) The Spring which appeared from beneath the pebbles,
2) The turning of the rough sea.
3) The prayer recited by the soldiers, as follows,

“ O God you are the most Merciful. No one is God except You, Self created, nothing was prior to You, Eternal, Conscious, Living who never dies, the Creator of the Invisible and the visible. You are in constant control. You know without learning."

The monk said that those soldiers were in the right so the angels were on their side. The story of the monk has been repeated often afterwards. ‘Alã´ wrote a letter to Abubakr telling him that after experiencing some difficulties God has helped them by causing a spring to gush from beneath the pebbles.

‘Alã´ in his letter asked Abubakr to pray for the Muslims troops fighting in the cause of God, and Abubakr did so, and said that the Bedouins used to say, "Loqmãn, the wise, stopped people digging a water well in the desert of Dahnã, because no rope was long enough to reach the water which would be so far below the ground." Abubakr then said that the appearance of water was one of the biggest signs of God and he had never been heard before by any nation, and he added “ O God do not take the bliss of Mohammad away from us.

Ibn Kathīr in his book (vol.6, pp.328-329) has recorded the above story from Saif. Abulfaraj in his book *al-Aghãni* has quoted from Ṭabari who has in turn recorded from Saif. Other scholars have recorded that story from Saif.

THE ORIGIN OF SAIF'S STORY

Saif has narrated ‘Alã's story from Ṣa‘b son of ‘Aṭyya son of Bilãl, that is, passed down from grandfather to father and to son. We have shown when discussing the story of Mãlik that the above family line of narrators has been invented by Saif.

‘ALÃ'S STORY BY OTHER THAN SAIF

Baladhori in *Fotooḥol Boldãn* (pp.92-93) says that during ‘Omar's rule ‘Alã′ was sent to Zãra and Dãrain. He made a treaty with the people of Zãra to take one third of the gold, silver and other wealth of the town plus half of the wealth from outside of the town. Akhnas Bin ‘Ãmery the representative of the town said to ‘Alã′ that the treaty applied only to the people of the town of Zãra and did not apply to their relations who live in the neighbouring town of Dãrīn.

‘Alã′ took Karãz al-Nokri as his guide, and crossed the sea on a strip of land to Dãrīn. There he attacked the inhabitants, killed their fighting men and captured their families.

WARS AGAINST HERETICS
COMPARISON AND CONCLUSION

Saif writes that:-

1) A miraculous fountain appeared where even Luqmãn, the wise, did not expect water.

2) The camels returned of their own accord.

3) The soldiers walked in the sea, as in the land, even more miraculous than the miracle of Moses. He then supported the truth of these miracles, by telling of a monk embracing Islam seeing those signs. He emphasises that his miracles occurred by the letter of ‘Alã′ to Abubakr asking for blessing.

Ṭabari, Ḥamawi, Ibn Athīr, Ibn Kathīr and some other writers repeat Saif's saying in their books, and Muslims have accepted it as an Islamic History. Yet there was no miracle, the city had access to the mainland by a strip across which the soldiers marched. Also the event did not happen in Abubakr's time, but during ‘Omar's rule.

Saif is alone responsible for the inventing of these stories as he is alone presenting them, just as he is alone saying that none of the enemy was spared to take the news home.

* * * *

6 - BARKING OF ḤAWA’B'S DOGS

BY SAIF

BY OTHERS THAN SAIF

COMPARISON

6 — ḤAW’AB, THE LAND OF THE DOGS

Ṭabari in vol.3, pp.490-497 has recorded from Saif that Umm Zemal Salma, a girl prisoner of war, was given to ‘Ãyesha (The Prophet's wife) as her share of war spoils. ‘Ãyesha gave her freedom, but she stayed in ‘Ãyesha's house.

One day the Prophet came home and found women gathered together. The Prophet pointed to them and said, "One of you makes the dogs bark in the land of Ḥaw’ab." After the Prophet passed away Umm Zemal Salma gathered an army to take her revenge upon the Muslims who had killed her relations. While she was collecting her army from Ẓafr and Ḥaw’ab the dogs barked at her camel in Ḥaw’ab (fulfilling the Prophet's prophecy). Khãlid (The General) learned of Umm Zemal Salma and fought against her. Khãlid's soldiers cut off her camel's feet and killed her.

Ḥamawi in his book *Mo‘jamul Boldãn* has recorded

the above story from Saif. Bin Ḥajar in *Eṣãba* vol.2, p.325 has briefly recorded without mentioning the source.

THE SOURCE OF SAIF'S STORY

Saif has narrated the above story from Sahl son of Yusuf and Abu Ya‘qũb whose identities are not documented. Bin Ḥajar and Bin Abdul Berr have said, "Neither Sahl nor his father Yusuf is known to anybody." Abu Ya‘qũb in Saif's stories is "Sa‘eed Bin Obaid" that Dhahabi says, "He is unknown." Some other biographers say, "There is one Sa‘eed Bin Obaid but not known as Abu Ya‘qũb."

AT WHOM DID THE DOGS BARK IN ḤAW’AB?

Saif in his story of Ḥaw’ab has combined two events together. First, the event of Umm Qerfa, the second, Ḥaw’ab's dogs.

1) Umm Qerfa.

According to Bin Sa‘d and Bin Heshãm a merchant caravan belonging to Muslims on their way to Damascus was looted by the Fazãra tribe at Wãdilqorã. The Muslims in charge of the caravan, Zaid, was badly wounded.

Ya‘qoubi says that the Prophet was going to send an expeditionary army under Zaid's command to discipline the Fazara tribe. Umm Qerfa the wife of the tribal chief on learning of the Prophet's intention sent an army under the command of forty of her own children to meet the Muslim army near Medina. A pitched battle took place and all the men of the Fazãra tribe were killed and their women were taken into captivity. Except for Umm Qerfa and one daughter called Jãriah the whole family was killed. These two were captured unhurt. Zaid ordered Umm Qerfa to be

executed and took the daughter Jariah to the Prophet who gave her to his own uncle, and son was later born to them and named Abdul Raḥmãn.

This event took place in the year six of Hejrah during the Prophet's life time.

2) Ḥaw'ab's dogs.

Ḥaw'ab is a place near Basrah. According to Bin 'Abbãs the Prophet said to his wives, "One of you will ride a hairy camel, the dogs will bark at her in Ḥaw'ab, many people will be killed at your right side, and at your left,[1] death will threaten you, but you will remain safe."[2] According to Umm Salama (one of the Prophet's wife) the Prophet mentioned the revolt of one of his wives, the mothers of the believers, (as they are called) 'Ãyesha (one of the Prophet's wives) laughed. The Prophet made a remark to her saying, "It seems to me that the dogs bark at you in Ḥaw'ab while you are rioting unjustly against Ali." Then the Prophet look at Ali saying, "If 'Ãyesha's affair comes into your hands be tolerant with her."

According to Ṭabari vol.3, p.475 and some other historians the story is as follows:-

'Oranī the man who sold his camel to 'Ãyesha was on a journey riding on his camel. A man approached him, and wanted to buy his camel. "A thousand Dirhams is the price," said Orani. "Are you mad?" said the man, "Who pays a thousand Dirhams for a camel?" 'Oranī said, "This camel is worth a thousand Dirhams because when I race with my rider I overtake him, and no one can catch me when I am riding the camel." The man said, "You will deal better with me if you know for whom I want your camel."

1. Ibn Kathīr (vol.6, p.212).
2. Salati in *Khaṣãis* (vol.2, p.137) and Ibn 'Abd Ber in the *al-Estī'ãb*.

‘Oranī : For whom do you want it?

Arab : For your mother:

‘Oranī : I left my mother an invalid at home.

Arab : I want your camel for the mother of believers, ‘Ãyesha.

‘Oranī : Then take it as a present from me.

Arab : No, come with me, I will give you a camel and some money as well.

‘Oranī : I went with the man, he gave me a she-camel which belonged to ‘Ãyesha and her baby camel and four hundred or six hundred Dirhams as well. Then the man asked me if I knew the roads there, and I replied in the affirmative. He asked me to guide them, and I told them the name of every desert and river we passed. We were passing through Ḥaw’ab water when the dogs barked. They asked me "What was the name of that water?" I answered "Ḥaw’ab." Then ‘Ãyesha screamed and made her camel sit and said, "By God, I am the one at whom the dogs barked in Ḥaw’ab, take me back." Other people made their camels sit around ‘Ãyesha. ‘Ãyesha never moved from that place until the next day. Her nephew Ibn Zubair came and told her, "Move on quickly," because Ali was after them, and he would reach them soon. Orani then said, "they left that place and cursed me."

According to Musnad of Ḥanbal (vol.6, p.97) Ibn Zubair told ‘Ãyesha, "This is not the time to let us down, perhaps God wishes you intercede between Muslims to and make peace amongst them.

In Ibn Kathīr (vol.7, p.230) is written that Shaykhain have not recorded this narration in their books although it has all the necessary conditions to be accepted as authentic to them.

In Ṭabari (vol.3, p.485) is recorded from Zohri that when ‘Ãyesha heard the dogs barking she asked, "What is

the name of that place?" After they told her `Ḥaw'ab' she regretted and said, "We belong to God and we return to Him." Then she continued saying, "I am surely the one the Prophet spoke of to his wives saying he wished to know at whom the dogs would bark in Ḥaw'ab." 'Ãyesha wanted to return from that place, but Ibn Zubair persuaded her to march forward.

In another place Ibn Kathīr (vol.7, p.230) and Abulfaraj (p.173), it is written that 'Ãyesha regretted saying, "I am that woman," but Ibn Zubair betrayed her saying that the place was not Ḥaw'ab.

In *Morujudh-Dhahab* (vol.2, p.248), it is written that Ibn Zubair and Ṭalḥa swore by God that the place was not Ḥaw'ab, and brought fifty Arabs to swear the same and that was the first lie sworn in Islam.

In Yaqubi (vol.2, p.1 57) and *Kanzol-'ummãl* (vol.6, pp. 83-84) it is written that 'Ãyesha said, "Let me go back. This is the same water that the Prophet spoke of, warning me about the barking dogs." They brought forty Arabs to swear by God that the place was not Ḥaw'ab. In *al-Imãmah wal-Siãsa* (vol.l, pp.59-60), it is written that when 'Ãyesha heard the dogs barking she asked Mohammad Bin Ṭalḥa about the place and so on. Mohammad told her "Blessed be your soul. Forget about these tales." Abdullãh Bin Zubair witnessed falsely, and they brought lying witnesses. That was the first false witness in Islam.

Other historians have also narrated the above story from the Prophet of God such as Ibn Athīr *in al-Nehãya,* Ḥamawi in *Mo'jamul-Boldãn,* Zamakhshari in *al-Fã'eq,* Ibn Ṭaqṭaqi in *al-Fakhri* (p.71) Cairo volumes, *Zobaidi* (vol.l, p.195) under the word Ḥaw'ab, *Musnad Aḥmad* (vol.6, pp. 52,97), *A'tham* (pp.168—169), Sam'ãni in *al-Ansãb, Sira Ḥalabiyya* (vol.3, pp.320—321) and *Muntakhab Kanz* (vol.5, pp.444-445).

CONCLUSION

The historians unanimously have recorded that (the wife of the Prophet) ‘Ãyesha was the only person at whom the dogs barked in Ḥaw’ab, as prophesied by the Prophet and have taken the event as one of the signs of the apostleship of the Prophet Mohammad.

Only Saif has attributed the event of the dogs to Umm Zemal Salmã, a fictitious woman to please those, who for one reason or other, loved Saif's fictions.

Ṭabari in this case fortunately, has recorded the story by other narrators as well as Saif. Therefore, the intention of Saif to subvert stories is disclosed. By recording the stories of Orani, the previous owner of the camel rode by the mother of the believers, and Zohri's saying about the dogs, Ṭabari has shown the true face of Saif to his readers, despite other occasions when Ṭabari has recorded from Saif only and has hidden the truth.

So far we have written some stories told by Saif in the time of Abubakr, now follows some of his stories in the time of ‘Omar.

7 - ZIÃD'S FAMILY TREE

BY SAIF

ZIÃD AND ABU SOFIAN

BY OTHER THAN SAIF

COMPARISON

7 — TO CORRECT THE FAMILY TREE OF ZIÃD

Abu Moghaira Ziãd was the son of a slave girl called Somayya belonging to a Persian farmer, who gave her to a physician called Ḥãrith Thaghafi, in return for his medical service. Somayya gave birth to two sons Nafeea and Naafe while her master was a physician Ḥãrith. Later Ḥãrith arranged a marriage between Somayya and his Roman slave ‘Obaid. They lived in Taif. Abu Sofyãn went to Taif and asked a barman to procure a prostitute for him. The barman Abimaryam Selluli introduced Somayya to Abu Sofyãn and she became pregnant that night, and later gave birth to Ziãd in the first year of Hejri, while she was wife of Obaid. When the Prophet of God beseiged Taif one of the sons of Ḥãrith (the physician) whose name was Nufay‘ ran to the Prophet who set him free and called him Ababakra. Ḥãrith told Nãfe‘ that he was his father and so prevented him from running to the

Prophet as his brother had. The three brothers, Ababakra, Nãfe‘ and Ziãd later were in turn called `the slaves who were freed by the Prophet,' Ibn Ḥãrith, and Ibn ‘Obaid respectively. Mo‘ãwia favoured and accepted Ziãd to be his brother, and named him Ziãd Bin Abu Sofyãn. But after Mo‘ãwia and the down-fall of the Amawi Dynasty, Ziãd was called, Ziãd son of His Father (meaning illigitimate) and sometimes he was called Ziãd Son of Somayya after his mother.[1] Historians have recorded the story of Mo‘ãwia offering his brotherhood to Ziãd and criticized Mo‘ãwia for his act.

Saif, intending to clear Mo‘ãwia from blame and to take the stain from Ziãd's robe, invented a story which Ṭabari has recorded in his book (vol.3, p.259) among the events of the year 23 Hejri as follows:-

An Arab called Ganzi complained to ‘Omar that his Governor Abu Musa referred his case to his secretary Ziãd Bin Abu Sofyãn, and the story continues. ‘Omar asked Ziãd how he had spent the first present given to him. Ziãd said that he bought his mother's freedom and set her free. Concerning his second present he said that he bought his guardian Obaid's freedom.

Saif in the above invented story intended to prove that Ziãd was called `Ziãd the son of Abu Sofyãn' even at the time of Caliph ‘Omar, and Caliph ‘Omar did not object to calling Ziãd `the son of Abu Sofyãn,' hence it was Mo‘ãwia, the son of Abu Sofyãn, who offered Ziãd his brotherhood (as explained above Mo‘ãwia has been criticized by historians for this act). Furthermore, Saif tries in this story to cover-up for Ziãd as well, when Ziãd refers to Obaid as his guardian. What is more, Saif tells the story from the time of Caliph ‘Omar, in order to make it more acceptable to Muslims.

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1. *al-Kãmel* of Ibn Athīr — Events of the year 44 Hejri; *al-Estī‘ãb* vol.1, pp.548-555; *al-Eṣãbah,* vol.1, p.563.

THE ORIGIN OF SAIF'S STORY

Saif has recorded the above story from Mohammad, Ṭalḥa and Mohallab. Saif has recorded 216 stories which are recorded in Ṭabari from Saif, who in turn recorded from Mohammad Bin Abdullãh Bin Sawad Bin Mãlik Bin Nowaira, who is unknown in all history books except in Ekmal whose writer has also recorded from Saif. There are two Ṭalḥas. One is Abu Sofyãn Ṭalḥa Bin Abdur Raḥmãn of whom no trace can be found. The second, Ṭalḥa Bin A'lam who lived in Juan near Ray (Tehran) and Saif has not specified him in his story. Saif has recorded sixty seven stories from Mohallab Bin Oqba al-Asadi, which also appears in Ṭabari, but no trace of him can be found in any biography.

THE STORY TOLD BY OTHERS APART FROM SAIF

al-Daynawari in his book *The Long Stories,* page 14 says: "Abu Musa considered Ziãd Bin ‘Obaid, a slave of Thaqīf tribe, a surprisingly ambitious and clever man, and employed him as his secretary. Ziãd was with Moghaira before that." Ibn Abdulbãrr in his book *al-Estī‘ãb,* (vol.1, p.548) says: "Before Mo‘ãwia offered Ziãd his brotherhood he was called Ziãd Bin Obaid Thaqafi." It is also written there, that Ziãd bought his father Obaid and set him free which was a very good deed.

In *al-Estī‘ãb,* page 549 from Ibn Abdulbãr it reads: "Ziãd was known as Ziãd Ibn ‘Obaid before joining Mo‘ãwia," then continues; "Ziãd delivered a speech in the presence of ‘Omar the Caliph, at a party and his speech surprised every-body." One of the guests Amr'as said, "By God, if this boy (the speaker) was from the Quraish tribe he could have been the ruler." Abu Sofyãn then said, "I know

his origin."

Ali said, "Who is his father?" Abu Sofyãn said, "I am." Ali then said, "Stop Abu Sofyãn (telling your association with Ziãd's mother)." Then Abu Sofyãn composed the following verse:

If I was not afraid of someone (‘Omar) I should say,
By God, Sakhr Bin Harb would betray,
And, you Ali, would certainly decide,
For yourself Ziãd's speech talent is from whose side.

The following historians have recorded the story of the brotherhood of Ziãd and Mo‘ãwia:

Ibn Athīr in the events of the year 44 Hejri.
Ibn Abdulbãrr in *Estī‘ãb* in Ziãd's
biography. Ya‘qoubi, vol.2, page 195.

Mas‘oudi in *Morooj al-Dhahabi,* vol.2,
p.54. Soyouti in the events of the year 41
Hejri. Ibn Kathīr, vol.8, p.28.

Abul Fada, page 194.

Ṭabari in vol.4, p.259, and in the events of the year 44 Hejri, also in the events of the year 160, pp.334—335.

Ṣaḥīḥ Muslim, vol.l, p.57.

Osdul Ghãba wal Eṣãba, under Ziãd
biography. Ibn `Asãker, vol.5, pp.409—421

Ya‘qũbi, vol.4, p.160.

Other historians have referred to it, but we decided here to cut the story short.

CONCLUSION

All historians have recorded that:-

a) Ziãd was born in ‘Obaid's household by his immoral wife Somayya who was made pregnant by Abu Sofyãn on the night she was introduced to him by a man called

Abimaryam Selluli.

b) Abu Sofyãn betrayed Ziãd in ‘Omar's presence.

c) Mo‘ãwia accepted Ziãd as his brother.

d) Muslims have criticised Mo‘ãwia who disregarded the Prophet's order, `The child belongs to the household,' where a husband and wife live together, a child born will be the son of those couple even if the wife was pregnant by a stranger.

e) After the downfall of Amawi Dynasty, Ziãd sometimes was called `Son of His Father' and other times `Son of Somayya (his mother).'

Saif wanted to take the responsibility away from Mo‘ãwia, who offered his brotherhood to Ziãd, and invented a story in which Ziãd was called, `Son of Abu Sofyãn' in ‘Omar's time, long before Mo‘ãwia, and in that time Obaid was called Ziãd's guardian, yet we know that Ziãd in one of his speeches confessed to be the son of Obaid as recorded in Ya‘qoubi, vol.2, p.195.

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8 - MOGHAIRAH BIN SHO‘BA

BY SAIF

BY OTHERS THAN SAIF

COMPARISON

8 — THE STORY OF MOGHAIRA BIN SHO‘BA

Moghaira was of the Immigrant party. ‘Omar made him Governor of Basra and dismissed him after he was accused of adultery. He was the Governor of Kufa when he died. Saif in the following story intended to show that the charge of adultery was unfounded.

Ṭabari in vol.3, pp.170-171 has recorded from Saif that the reason that Moghaira was accused of adultery was some differences between him and Abubakra,[1] one of the witnesses against him. Abubakra and Moghaira lived in two rooms opposite each other. One day the wind blew open the window of Abubakra's room, he was closing it when he saw, through the opposite window Moghaira with a strange woman. Abubakra had some visitors and called them to see

1. Abubakra; his name is Nãfe‘ son of Masruḥ Ḥabashi and it is said that his father was called Ḥãrith bin Kelda bin ‘Amr bin ‘Alãj bin Abi Salmã bin ‘Abd al-‘Uzzã bin Qais.

what was going on between Moghaira and that woman. Abubakra said to his visitors that she was Umm-Jamīl, a maid of the officials and civil servants. Abubakra's visitors saw something, but waited until they saw the woman clearly before making up their minds about the scene.

Saif then referring to the proceedings of the case in the court says that Moghaira pleaded to ‘Omar to cross examine these four witnesses who were slaves, and said to them, "What have you seen of me, either I had no privacy or you had peeped in my house without permission. Yet I was with my wife who looks like Umm-Jamīl." Two witnesses told the same story, the third different to those two, and the fourth, Ziãd, said he had seen something different altogether. The three witnesses were flogged for bearing false witness.

‘Omar (the Caliph) said to Moghaira, "By God, if you had been guilty, I would have stoned you to death."

OTHER HISTORIANS

The story told by others apart from Saif as is recorded in *Fotooḥol-Boldãn* by Baladhori page 423, *Kitãbul Aḥkãm* by Mawardi page 280, Ya‘qoubi vol.2, p.124. Ṭabari and Ibn Athīr amongst the events of the year 17 Hejri was that Moghaira had an association with a woman called Umma-Jamīl, the daughter of Afqam Bin Mehjan Bin Abi ‘Amr Bin Sho‘ba. She was the wife of Ḥajãj Bin Atik of the Thaqīf tribe. Now the rest of the story according to *al-Aghãni* by Abulfaraj, vol.14, pp.139—142.

Moghaira the Governor of Basra at the time of ‘Omar, used to visit Raqta, a woman of the Thaqīf tribe, secretly in her house. Her husband was Ḥajãj Bin ‘Atīk from the Thaqīf tribe. One day Abubakra met Moghaira in the street and asked his destination. Moghaira said that he was going

to see someone. Abubakra said, "The Governor has to stay at home and people have to visit him." Abubakra often said to Moghaira when he saw him outside during the day. The historians have said that the woman Moghaira used to visit was Abubakra's neighbour.

One day, Abubakra, his two brothers Naafe and Ziãd and another person named Shebl Bin Ma‘bad met together to talk, suddenly the wind blew and opened the window and the men saw Moghaira in the room opposite with a woman. Abubakra asked his visitors to confirm this. Abubakra waited until Moghaira left the woman's house and told him, "You cannot be our Governor anymore, we saw you."[1] At mid-day Abubakra wanted to prevent Moghaira from leading the prayer but the people intervened and told Abul akra to write to ‘Omar (the Caliph) about Moghaira. They wrote to ‘Omar who ordered Moghaira and the witnesses to go to Medina. Moghaira prepared for departure, and sent an Arab slave girl with her maid as present to Abu Musa (‘Omar's representative). At the court ‘Omar asked Abubakra if he has seen Moghaira making love to the woman and Abubakra gave details. Moghaira said, "You have been spying on me." Abubakra said, "I did not miss that with which God will humilate you." ‘Omar wanted more details, so Abubakra described what he had seen. When the second witness explained the same as the first, ‘Omar said, "Moghaira half of you is gone." The third witness made the same as the other two, then, ‘Omar said "Moghaira, three quarter of you is gone." (Moghaira was desperate and sought help from everybody).

Moghaira met the Immigrants and the mothers of the faithful (The Prophet's wives) and pleaded with them for help, they sympathised with him. ‘Omar ordered the three

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1. The story of Moghaira's adultery is told by Ibn Jarīr, Ibn Athīr and Abul Fidã in the events of 17 Hejri.

witnesses to be isolated, until the fourth witness Ziãd arrived from Basra.

The heads of the Immigrants and the companions parties gathered in the mosque when Ziãd arrived there. Moghaira had prepared a defence. When ‘Omar saw Ziãd coming he said, "I see a man who will not let a member of the Immigrant party down, and God has decreed." He also said, "I see a lad who will not witness anything but the truth," according to *Montakhab,* vol.2, p.413. According to Abulfada, vol.1, p.171, ‘Omar said to Ziãd, "I see a man who, I expect, will not disgrace any companion of the Prophet of God."

In *al-Aghãni* it is written that ‘Othmãn al-Nahdi said that ‘Omar's face changed colour after the first witness and his face was as long as a fiddle after the second witness, and his face was ashen after the third witness, and when ‘Omar saw Ziãd was coming dressed in white cloth he shouted at him "What do you know O, eagle's shed." Abu ‘Othmãn shouted so loudly to imitate ‘Omar that the narrator was extremely frightened.

Moghaira said, " O Ziãd, remember God and the day of Judgment. God, His Prophet, His book and the prince of Believers (‘Omar the Caliph) have saved my soul. Do not waste it by describing what you have not seen." Ziãd said, "I have not seen what they have described. O prince of believers, but I have seen a disgraceful scene, and I saw that Moghaira was breathless after associating with the woman." Ziãd denied what the other three witnesses described. ‘Omar then said, "God is Great. Arise Moghaira and flog them." Moghaira gave Abubakra and the other two eighty lashes each. Hakim in *Mostadrak* and Dhahabi, vol.3, p.448 say, "‘Omar said God is Great, and he greatly rejoiced and flogged the three witnesses, but not Ziãd." It is recorded in *Fotooḥol-Boldãn* that Shebl the third said, "The honest witness gets lashes despite God's order."

Abubakra after he was flogged, said again, "I bear witness that Moghaira has committed adultery." ‘Omar ordered him to be punished again for bearing false witness. Ali objected saying to ‘Omar, "If you flog him, I will stone your companion (Moghaira) to death." Ali meant that if Abubakra's second statement was allowed, then the four statements would prove Moghaira's guilt. Hence he must be stoned to death. ‘Omar asked Abubakra to repent. Abubakra asked if he wanted to take the responsibility of false testimony from him so as to purify him, for his next statement, ‘Omar replied in the affirmative. Abubakra said that he did not want to give anymore evidence. When the punishment was over Moghaira said to the witnesses, "Praise God who has humiliated .you." ‘Omar said to Moghaira, "Silence. May God make the place unclean where they saw you."

Abubakra left the place saying, "By God, I cannot forget the scene." The other two witnesses repented so their evidence was accepted later. Abubakra was asked to give his testimony for some other incident and he said, "Ask someone else. Abu Moghaira has ruined my reputation."

It is recorded in *al-Aghãni* and commentary of *Nahj* that Ratqa, the woman in Moghaira's case in Basra used to visit him in Kufa as well. ‘Omar once saw Raqta during a pilgrimage in Mecca. Moghaira was also there. ‘Omar asked Moghaira if he knew the woman. Moghaira said that she was Umm Kulthoom, (The wife of ‘Omar). ‘Omar said to Moghaira, "Woe to you, you are fooling me. By God I am sure Abubakra was right. I am afraid when I see you, a stone falls on me from heaven." Hassãn Bin Thãbet has composed the following verse:-

Talking of meanness, I have a strong belief,
That real meanness comes from the tribe Thaqīf
That one-eyed man who gave up Islam and fell,

One morning, in to the trop of a veiled damsel.

He thought that he was in the prime of manhood.

Playing with slave girls in courting mood.

Baladhori in *Fotooḥul-Boldãn,* page 343 has recorded that when ‘Omar wanted to make Moghaira the Governor of Kufa he asked him if he would repeat that which was said about him. Moghaira said "No." Ḥamawi in vol.1, p.642, *Mostadrak,* vol.3, p.449, *Wafaiãt,* vol.2, p.455 and vol.5, p.406 and Bin Kathīr, vol.7, p.281 have mentioned Moghaira's adultery.

ORIGIN OF SAIF'S STORY

Saif has recorded from Mohammad, Ṭalḥa, Mohallab and Amr. We have discussed the unreality of the first three in the previous story. Saif has narrated six stories from ‘Amr Bin Zian or ‘Amr Bin Rayyãn who was a Saif made fictitious character according to *Mīzanol-E‘tedãl.*

CONCLUSION

Saif wanted to free Moghaira from the blame of adultery because he was the appointed Governor of the Caliph. He then manipulated the true event of adultery which is recorded by so many other historians. He says Abubakra lived in a room opposite to Moghaira's and he saw through the window Ummal-Jamīl under Moghaira then he asked his visitors to witness it. They decided to accuse Moghaira but Moghaira and ‘Omar crossed examined the witnesses and proved that their evidence differed. Saif also says that ‘Omar said to Moghaira `"If your guilt was proved I would stone you to death." Historians other than Saif have recorded the story differently as we have written. To manipulate the story in favour of Moghaira the Governor, Saif has created the narrators and Ṭabari has recorded from Saif.

9- ABU MHJAN'S IMPRISONMENT

BY SAIF

BY OTHER THAN SAIF

COMPARISON

9 — THE IMPRISONMENT OF ABU MEḤJAN

Abu Meḥjan son of Ḥabīb Bin ‘Amr Bin ‘Omair was from the Thaqīf tribe. He was a poet and a brave man. He embraced Islam when his tribe accepted Islam, he was a drunkard and ‘Omar flogged him seven or nine times for drunkenness. According to *al-Aghãni,* vol.21, p.142 a few people were found drunk and were arrested. ‘Omar said to them, "You drank wine and you know God and His Prophet have forbidden it." They said that God had not forbidden it, and it is written in the Koran that believers who are pious and do good works can not be guilty of eating or drinking anything. ‘Omar asked his companions of their opinion. They could not come to any decision. He sent someone to Ali Bin Abi Ṭãlib to ask for his comments. Ali said that according to the defendants interpretation to the Koran, then neither is blood, dead beast nor pork forbidden. ‘Omar asked Ali what

he should do with them? Ali said that if they say wine is not forbidden, they must be killed. But if they say that wine is forbidden and they have drunk it, they must be flogged. The defendants agreed that wine is forbidden, so they were flogged.

When Abu Meḥjan was beaten he composed the following verse:-

In this uncertain world man cannot fight,
crying over spilt milk will not put things right.
I have patiently borne the loss of brothers of mine,
But even for a day I cannot bear to lose the wine.
By banning the wine, the prince of believers has made us depressed.
We gather and cry in the room where the grape is pressed.

When Abu Meḥjan said that even for a day he could not bear to give up wine, ‘Omar said, "You have revealed your secret. I will punish you more because you are so eager to drink wine." Ali said that one must not be punished for something one has not committed,' and recited the following passage of Koran: "They (poets) admit to something they have not done." ‘Omar recited the rest of the verse, "Except those who believe and do good works." Ali said to ‘Omar, "Do you think they are believers, yet the Prophet of God has said that while one drinks he is not a believer."

According to *al-Eṣãba,* once ‘Omar thought Abu Meḥjan was drunk, and demanded to be allowe4, to smell his breath. Abu Meḥjan said, "Spying is forbidden" and ‘Omar left him. Ṭabari in vol.4, p.152 among the events of the year 14 Hejri says that ‘Omar punished some of his companions, his son and Abu Meḥjan because they had drunk wine. Ibn Kathīr in vol.7, p.48 says, "Abu Meḥjan Thaqafi. was lashed seven times for drinking." It is written in *Eqdolfarīd* that among the upper class people who are punished

for drinking was Abu Meḩjan, a real drunkard. According to *al-Eṣãba* and *al-Aghãni,* Abu Meḩjan loved a lady called Shamous. He tried unsuccessfully to see her. A neighbour of that lady had a builder in his house, Abu Meḩjan found employment with the builder then saw the lady from the top of a wall. Then he composed the following verse:-

I looked at Shamous though God had forbidden,
Looking at a lady who wanted to be hidden.
Like a farmer who comes to town for a holiday,
After selling his produce, I was cheerful and gay.

Shamous's husband complained to ‘Omar. ‘Omar sent Abu Meḩjan to exile in Hazouzi,[1] under the care of Jahrã al-Naṣri and another man. ‘Omar told the guards not to allow Abu Meḩjan to take his sword with him. Abu Meḩjan hid his sword in a bag of flour, and on the shore before he boarded the ship he bought a sheep and made a feast for his guards. Before the meal, Abu Meḩjan pretended that he was taking flour to make bread. He drew his sword from the bag, Jahrã saw it and ran to his camel, mounted it and went to Caliph ‘Omar to tell his story.

According to *al-Eṣãba* and *Estī‘ãb* after the exile Abu Meḩjan went to the Persian frontier under the custody of Sa‘d Bin Waqqãṣ. It was the Battle of Qãdesyya Mohammad the son of Sa‘d said that his father put Abu Meḩjan in chains because he was drunk. Sa‘d was not well that day and Khãlid Bin ‘Orfoṭa commanded the army, and Sa‘d was standing on a hill to watch the battle-field. Abu Meḩjan who was fettered composed the following verse:-

What a sorrow to be locked in chains.
And see men use their spears again and again.

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1. Haẓouẓi: Name of a mountain in an island where people used to be exiled at that time.

He then asked Salmã, the wife of commander Sa‘d, to free him and promised if he was spared, to come back and be chained again, and if he was killed they would be rid of him. Salmã took the chains off Abu Meḥjan's hands and feet. He then jumped on the back of Bala the horse of Sa‘d with a spear in his hand. He attacked the enemy. Soldiers thought that he was an angel. Sa‘d saw the attacks by a horseman and said, "The jumps is similar to the jumps (my stead) Balga and the attack by spear is similar to the attack of Abu Meḥjan, except that Abu Meḥjan is locked up." When the enemy was defeated, Abu Meḥjan came back. They put the chains on his hands and feet. Sa‘d's wife told Sa‘d the story of Abu Meḥjan. Then Sa‘d said, "By God I will not punish the man for drinking while he brought victory to Muslims." He then ordered Abu Meḥjan to be freed. Abu Meḥjan said, "I used to take the punishment as a penance, now that you do not punish me I will drink no more.

Saif’s narration:-

Ṭabari in vol.3, p.43 says that Sa‘d imprisoned those men who drank wine and caused trouble. Sa‘d insulted them by saying, "If we were not in the battle-field I would teach you a lesson that others might learn from it." Abu Meḥjan was one of them whose hands and feet were chained. Ṭabari in vol.3, pp.55-57 says that after Sa‘d's wife set Abu Meḥjan free and he fought the enemy he came back to the prison, and they chained him. Sa‘d's wife asked Abu Meḥjan why he was in prison? He said, "I used to drink wine before I embraced Islam. Now I compose verses admiring wine. Sa‘d does not like it so he imprisons me." Salmã told her husband Sa‘d what Abu Meḥjan had said, so Sa‘d freed him from prison, and said to him, "I will not punish you for just talking about a crime." Abu Meḥjan swore that he would not say things that were not good.

Abulfaraj in *al-Aghãni, vol.21,* has recorded this story narrated by Saif from Ṭabari.

Ibn Ḥajar in *al-Eṣãba,* vol.4, p.175 says that Ibn Fatḥoun had criticised Abu ‘Amr who had written in *Estī‘ãb* (as mentioned before) that Abu Meḥjan was always drunk. It was enough to say that he was punished for drinking. It would be better to say that which Saif has recorded. Ibn Ḥajar then continues saying, "Saif is weak (not reliable) but what we have written is stronger and well known." Ibn Fatḥoun denies that Sa‘d neglected to punish any drunkard, and he changed what Sa‘d said, "I will not punish Abu Meḥjan for drinking," to "Abu Meḥjan will not drink anymore to be punished." Mas‘oudi in vol.2, pp.422-*424 Morouj al-dhahab* has quoted what Saif has narrated without mentioning Saif's name. But we know Mas‘oudi has recorded from Ṭabari as he greatly praised Ṭabari at the beginning of his book.

ORIGIN OF SAIF'S STORY

Saif has recorded this story from Mohammad, Ṭalḥa, Ziãd and Bin Mihraq. The first two are the same fictitious men we mentioned in preceding stories. Saif has narrated *53* times in Ṭabari from Ziãd who is unknown to biographers as is Ibn Mihraq.

CONCLUSION

Saif wanted to free Sa`d the companion and governor of Caliph from neglecting the religious punishment of a drunkard. He then has invented the conversation between Abu Meḥjan the drunkard and Sa‘d's wife who freed him from prison. Saif says that Sa‘d's wife asked Abu Mihjan why Sa‘d

put him in prison. Abu Meḥjan replied because he talked nonsense, and not because he has drunk wine. Yet Mohammad, son of Sa‘d, has recorded that Abu Meḥjan told his mother, when she freed him that if he was killed in the battle they would be rid of him. Apparently the wife of the commander Sa‘d, knew Abu Meḥjan's past record, and of course the punishments of her husband inflicted on Abu Meḥjan for his drunkenness. But Saif said that Sa‘d freed Abu Meḥjan saying he would not punish him for something he had not done, only talked of it. Then Abu Meḥjan says, "I will not speak nonsense anymore." Ibn Fatḥoun also favouring on the Caliphs preferred the story of Abu Meḥjan told by Saif. Mas‘oudi the trustworthy learned historian following Ṭabari has recorded what Saif has narrated. "Man may make mistakes." Yet Saif and those who recorded from him are not able to hide the truth.

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10 - SAIF'S DAYS

- COWS' DAY
- ARMÃTH, AGHWÃTH & ‘EMÃS DAYS
- JARATHĪM DAY

BY SAIF
BY OTHER THAN SAIF
COMPARISON

10 — SAIF'S DAYS

Arabs call a day of an event such as the day of Jamal, the day of Ṣeffīn, and the day of Ḥodaybia, for one day or more than one day according to the number of days that an event lasted. Therefore, the day of Jamal means the event of the Battle of Jamal. Saif has invented some events which he has recorded as "The Day of so and so," such the "Day of the Cows," The Day of Armãth, The Day of Jarãthīm.

a — The Day of The Cows

Ṭabari in vol.3, pp.12—14, has recorded from Saif that Sa'd, when fighting the Persians, reached a place called 'Ozaibol Hejanãt, near the river Forat (Euphrates). He sent 'Ãṣem Bin 'Amr to buy a sheep or a cow near Maysãn by the river. 'Ãṣem did not find one because the people had hidden

their cattle. But he met a man near a wood and asked him about a sheep or a cow. The man swore that he did not know where to get them, although he was a shepherd. Suddenly a cow mooed, "By God, he lies, we are here." Then ‘Ãṣem entered the wood, saw the cows and brought them to the camp. Sa‘d shared the cows among the troops and they feasted. Ḥajjãj later learnt of that event and sent for someone who was present at the time and at the place.

Nazir Bin ‘Abdshams and Zaher said to Ḥajjãj that they were present when the event took place. Ḥajjãj at first did not believe them. They said that they would not have believed either if they had not seen it. Then Ḥajjãj was convinced that they were telling the truth and asked them what the people then said? They said that the people took it as a sign from God, meaning the pleasure of God and victory over the enemy. Ḥajjãj then said, "This kind of event only happens for the righteous people." Saif then says, "This was The Day of the Cows." The only other historian other than Saif who refers to this occasion is Baladhori who in *Fotooḥol Boldãn,* page 314 states that, when Sa‘d's army wanted provisions he sent an expedition by the river to loot, other supplies came from the Caliph ‘Omar who sent them sheep and cows from Medina.

ORIGINS OF SAIF'S STORY

Saif has recorded the story from Abdullãh Bin Muslim al-‘Okli and Karb Bin Abi Karb al-‘Okli whose names are not in any biography book.

CONCLUSION

Saif has invented the story of the cows confirming it by Ḥajjãj's investigation, and inventing a name calling it the

Day of the Cows. Saif did not want to lose the opportunity of inventing Days similar to real event days.

b — The Days of Armãth, Aghwãth and ‘Emãs

There was a pitched battle in Qãdesyya between Muslims and Persians for three days. Saif has called the first day, The Day of Armãth, the second, The Day of Aghwãth and third day, The Day of ‘Emãs. He has invented heroes of his own tribe Tamīm, such as two brothers Qa‘qã‘ and ‘Ãṣem. Ṭabari has recorded Saif's stories and the historian Ibn Athīr and Ibn Kathīr from Ṭabari. Ḥamawi has also quoted Ṭabari's text to explain the words Armãth, Aghwãth and ‘Emãs. Bin ‘Abdoun in his poem, *"Bin Badroon"* in his commentary of these poems and Qalqashandi in his book. *The Days of Islam* has used Saif's invention of the above three days. In my book *Hundred and Fifty Immaginary Companions* (of the Prophet) I have given more details of those three days under the names ‘Ãṣem and Qa‘qã‘.

ORIGIN OF SAIF'S STORY

Saif has recorded these Days from Mohammad, Ṭalḥa, Ziãd, Bin Meḥrãq narrating from a man of the tribe Tay and Ghosn narrating from a man of the tribe Kenãna. We said previously that Mohammad, Ṭalḥa, Mehraq and Ziãd were Saif's fictitious narrators. Saif has recorded thirteen stories from Ghosn of whom we could not find a trace in the books of biography, and we do not know who is the un-named man from the Kenãna tribe.

c — The Day of Jarãthīm

Ṭabari has recorded fifteen stories from Saif regarding crossing Tigris by Sa‘d. This is the story recorded by Saif in brief:-

After the battle of Qãdesyya, the Muslim army intended to capture Madãen (Persian capital). Sa‘d the commander delivered a sermon at the camp near the river Tigris (Dejla) and warned Muslims of the enemy's attack from the sea. He told them that he had decided to cross the river. He asked, "Who is ready to command the attack?" ‘Ãṣem Bin ‘Amr said that he would attack first. ‘Ãṣem with sixty men swam the river, and fought the enemy and captured the other side of the river. Then the whole Muslim army crossed the river. The sea was very rough, yet the soldiers were talking to one another as though they were marching on the land. Whenever a horse was tired, the sea bed rose up under its feet, so the horse stood on it to regain his breath. There is nothing more strange than this on the day of the battle of Madãen. The day of water which is called the Day of Jarãthīm, meaning the day of the small hill. It was called Jarãthīm because no one was tired, and because a small hill rose up under its feet from the sea-bed in order that he could have a rest. Saif narrated from another source that a soldier said, “We swam in the river and the deepest water was up to the horse's belly whenever a horseman stopped for a rest.”

In other places Saif says that all crossed the river accept a man called Gharqadah (meaning drowned) who fell off his horse. The narrator says that it seems that he saw his horse shaking water off his mane and the man floating. Qa‘qã‘ pulled him to the shore and saved him. After he was saved Qa‘qã‘'s mother said to Qa‘qã‘, “No sister has given birth to a hero like you.”

Abu Na‘eem has mentioned some parts of the above history in his book *The Signs of the Apostleship,* and counted them as evidence of the prophethood of the Prophet of Islam.

THE ORIGIN OF SAIF'S STORY

Saif has recorded from Mohammad, Ṭalḥa, Mohallab, Naẓr Bin Rofail, and an unknown man. Some of these narrators we have mentioned before. Ṭabari has recorded sixty-seven stories of Saif from Mohallab, Ibn ‘Oqbah Asadi, and twenty-four stories of Saif from Bin Rofail. No trace of these narrators can be found in any biography book. Saif's stories by un-named men are obvious that are unreal.

Battle of Madãen according to others apart from Saif. Ḥamawi in vol.4, p.333, *Mo‘jamol-Boldãn* says: "The Persian Farmers helped the Muslim army by showing them the Persian weak points, giving them presents and provisions. Khãlid Bin ‘Arfaṭa attacked Persians unsuccessfully. Later Khãlid conquered Madãen. The Muslim army was guided to shallow parts of the river so they crossed there."

In *Fotooḥol-Boldãn,* page 323 says: "Persian army fired arrows at the Muslims, but not one was killed except a soldier from the Ṭay tribe called Salil Bin Yazid Bin Mãlik Sinbesy."

CONCLUSION

Saif made ‘Ãṣem from his own tribe, though fictitious, the hero of the story. He also said, "Any horse that tired, a hill appeared under its feet." But a man fell off his horse, and the seabed did not rise up under his feet, because Qa‘qã‘ the brother of ‘Ãṣem was in the vicinity to save him. The soldiers crossed the river by a miracle, according to Saif. But according to others a guide showed them a fording place, a shallow strip or a strip of land.

The biggest damage done by Saif to the history of Islam is his invention of Ṣaḥãbīs (companions of the Prophet). He has mentioned their names in fictitious and real events,

distorted in one way or another. The historians have recorded the names of Saif's invented Ṣaḥãbīs and stories in their books, and Muslims have taken it seriously, and believed that these fictitious characters were actually the companions of the Prophet. Bin Abdolberr in his book *al-Estī'ãb* has written the names of these men and says: "These are the companions of the Prophet some have met the Prophet others have written to him or have sent their tax to him. Any person whose name is written in any event concerning the Prophet is listed. Here even those whose names and family trees have not been known and no one knew them except through their distant relatives." Saif has invented many men and has changed the names or attributes of some well known people, in order to distort the facts, the teachings of the Prophet, and deceive the researchers and scholars in their efforts to record the real events. After many years of hard work and through research in almost all the history books which have recorded the events in the early days of Islam, I have been able to come-up with fictitious stories and names made-up by Saif, the most damaging being the invention of Ṣaḥãbīs. The names of one hundred and fifty of fictitious names of Ṣaḥãbīs (companions of the Prophet) invented by Saif are listed in the book *Hundred and fifty invented Companions*.

* * * *

11 - CONSULTATION AND ‘OTHMÃN

BY SAIF

BY OTHER THAN SAIF

COMPARISON

11 — CONSULTATION AND ALLEGIANCE TO ‘OTHMÃN

According to Saif it is recorded in Ṭabari, vol.3, p.292 among the events of the year 23 Hejri from Saif that ‘Omar said, "I am sure that the most popular men amongst the Muslims are these two (Ali and ‘Othmãn) — The Prophet of God used to dictate to them, that which Gabriel revealed from God to Him." On pages 266 and 305, about the events of the year 24 Hejri it reads, "On the third day of Moḥarram ‘Othmãn won the votes of the consultants in the afternoon. While the call for prayer went on, ‘Othmãn came out of the conference room and led the prayer." Ṭabari records from Saif also on page 305 that when the consultant members voted in favour of ‘Othmãn, he came out of the conference room looking- most sad and climbed the pulpit of the Prophet, and" delivered a sermon. After praising God and paying homage to the Prophet he said, " O people, you are

in a house which has a very weak foundation, passing the remainder of your lifetime. Before death befalls you, do good work, because death comes suddenly in daytime or at night. Let not Satan deceive you, do not take life for granted. Take heed from those who passed away before you. Do not pass your time in vain. Try your best. You will not be forgotten (in the sight of God). Where are your fathers and brothers who cultivated the land before you, and left it? Your aim must be your salvation. God has given an example for this present life and said, "Give them an example about this life, it is like rain that the green herbs flourish as a result of rain." He then recited to the end of the verse. Then the people came forward to shake his hand as his supporters.

THE STORY OF CONSULTATION BY OTHERS APART FROM SAIF

(‘Omar the second Caliph nominated six persons to consult and elect the third Caliph amongst themselves).

Ibn Heshãm in his book *Alsīrah,* vol.4, pp.334-337 has recorded from Abdulraḥmãn Bin ‘Auf that during the pilgrimage at Mena a man said to ‘Omar that someone told him, "If ‘Omar dies he would 'vote for such and such person as Caliph, also the election of Abubakr was hasty and a mistake although successful." ‘Omar replied angrily, "I will see about this matter tonight, and warn those who want to usurp the successorship of the Prophet, God willing." Abdul Raḥmãn advised ‘Omar to postpone his decision until they returned to Medina, because there were all sorts of people at the pilgrimage, but the dignitaries and scholars lived in Medina. ‘Omar agreed and when they arrived at Medina on the first Friday ‘Omar delivered a sermon and said, "I understood that someone said that if ‘Omar dies he will vote for such and such a person as Caliph. Do not let the saying `Abubakr's

election was hasty and a mistake but successful' deceive you. Yes it was so, but God protected us. Remember there is no one as popular among you as Abubakr. Anyone who shakes the hand of allegiance with someone else without first consulting the Muslims, shows his allegiance to be of no value, and both persons must be killed."

A part of the above story, and ‘Omar's opinion, have been mentioned previously where we described, "The people sought refuge at Faṭemah's house." Ibn Abil Ḥadīd, vol.2, p.123, recorded from Jãheẓ that ‘Ammãr Bin Yãsir said that after ‘Omar he will vote for Ali. This caused ‘Omar to address the people in Medina. Some people say Ṭalḥa Bin ‘Obaidullãh was the candidate. It makes no difference who the candidate was, but what matters is that the Prophet did not order his people to elect the Caliph, and the first Caliph too, according to ‘Omar came to power through a hasty ill considered occasion. Abubakr nominated ‘Omar. In one word the election of a Caliph was not customary in Islam. Only ‘Omar decided to select six persons who elected the third Caliph amongst themselves.

‘Omar's decision was planned prior to his being stabbed, as a result of which he died later. We shall see later if ‘Omar had someone in mind as his successor or not.

CONSULTATION AND ‘OMAR

It is written in *Ansãbul Ashrãf* by Baladhori, pp.15-16 and *Ṭabaqãt* by Ibn Sa‘d, vol.3, p.243, that ‘Omar delivered a sermon on a Friday, and after praising God, and making homage to the Prophet said: "I have dreamed about a cockerel pecking me. I think my death is drawing near. People ask me to nominate a successor. God will not neglect his religion, or the Caliph and the purpose of His sending the Prophet. After I die the Caliph will be chosen by six consulting members. The Prophet was pleased with them before he

passed away. I know some people will blame me for taking this decision. They will be those whom I persuaded to embrace Islam. Those who object are the enemy of God.

It is written in ‘*‘Eqdolfarīd,* vol.3, p.73, that when ‘Omar was stabbed, people asked him to nominate a successor. He said, "Someone better than me did not nominate one and another one better than me did nominate one (He meant the Prophet and Abubakr). Had Abũ‘obaidah not died, I would have nominated him for he was a man to be trusted as the Prophet said. Also if Salem the freed slave of Abu Ḥodhaifa, was alive I would nominate him because he loved God so much that he never thought of committing a sin, even without fear from God." ‘Omar was asked to nominate his son. He said that it is enough that one of Khaṭṭãb is responsible to God. He wished if he could be free in the presence of God, breaking even with goods and bads. Then he said that he wanted to nominate someone to guide them along the right path and he pointed at Ali, but he said that he had better not, because he did not want to take the responsibility in this life, and the next. Balãdhori has recorded in *Ansabol Ashrãf,* vol.5, p.16, that ‘Amr Bin Maimoun said that he actually saw ‘Omar being stabbed, and heard Omai saying, "Fetch me Ali, ‘Othmãn, Ṭalḥa, Zubair, Abdul Raḥmãn Bin ‘Auf and Sa‘d Bin Abi Waqqãṣ." He said to Ali, "People may realize that you are a cousin of the Prophet, and his son-in-law, and you are as knowledgeable in Islam. Should you rule these people have fear of God." He said to ‘Othmãn, "People may realize that you are the son-in-law of the Prophet, and you are an old man. Should you rule these people fear God, and do not let (your relatives) the Moait family master the people." Then he called Ṣohaib, and said to him that he should lead the prayer for three days and let these (six) persons be locked in a conference room for consultation. If they unanimously elect a Caliph, anyone who did not support him must be beheaded. When they (the six, and

Ṣohaib) left, ‘Omar said, that if they let the bald (he meant Ali who had no hair on the front of his head) rule he would guide the people properly. His son (Bin ‘Omar) said to him, "Then nominate him." He replied but Ire did not want to take the responsibility. In *Riaḍolnaḍera,* vol.2, p.72, after the above saying of ‘Omar about Ali, it is written that ‘Omar said, "If people let the one with the long forehead (he meant Ali) lead them on the right path, he would do so even by the sword." He was asked, "Why do you not nominate him." He said, "The one who was better than 1 did not nominate (his successor)." Baladhori has recorded in *Ansãbol Ashrãf*, vol.5, p.17*,* that Wãqedi has said that when ‘Omar was speaking of a successor, the people suggested ‘Othmãn, Zubair, Ṭalḥa, Sa‘d or Abdul Raḥmãn. He said that ‘Othmãn would give high position to his relatives, Zubair was a believer when at peace and an unbeliever when angry. Ṭalḥa was an extremist, Sa‘d is good to head the arms but could not even rule a village, and Abdul Raḥmãn might only just manage his house. Bin Maimoon said that ‘Omar left his successor to be elected from amongst six persons, and asked that his son Abdullãh Bin ‘Omar be with the six, but should not be elected. Baladhori has recorded in *Ansãbol Ashrãf* that Abi Mekhnaf said that when ‘Omar was stabbed, he ordered Ṣohaib Bin Abdullãh Jod‘ãn to fetch the leading front Muhãjirs and Anṣãrs. When they came ‘Omar said, "I have left your affairs in the hands of six people who were pioneers in Islam, and the Prophet was pleased with them when he passed away. They will elect one amongst them-selves to be your leader (Caliph)." Then he named these six people. He ordered Abi-Ṭalḥa Ziãd Bin Sahl Khazraji to have fifty soldiers ready to press the matter to support the new Caliph. He ordered that the election should be finished in three days. He told Ṣohaib to lead the prayers until the Caliph was elected. Ṭalḥa, one of the six nominees was not in Medina, ‘Omar said that they should not wait for him after three days, and that whoever was elected was to be the Caliph,

and anyone who rejected him was to be beheaded. Then ‘Omar sent someone to inform Ṭalḥa. But when Ṭalḥa came to Medina the Caliph ‘Omar was dead, and ‘Othmãn was elected as the new . Caliph. Ṭalḥa remained in his house in protest. ‘Othmãn went to him, Ṭalḥa said, "Would you give up the Caliphate should I not agree." ‘Othmãn replied in the affirmative, then Ṭalḥa also shook ‘Othmãn's hand as Caliph. It is written in *‘Eqdolfarīd* page 20 that Ṭalḥa said to ‘Othmãn that he was prepared to shake his hand, in the mosque or in public. Abdullãh Bin Saad Abisarh has said that before Ṭalḥa gave his pledge people were worried in case he disagreed. ‘Othmãn always respected Ṭalḥa, until he was besieged in his house before he was murdered. Then Ṭalḥa showed more opposition to ‘Othmãn than anybody else. Baladhori has written in *Ansãbol Ashrãf* page 18 that ‘Omar said, "The minority should obey the majority, and anyone who opposes you, behead him." It is also written on page 19 that ‘Omar ordered the consultant members to confer for three days, and if two people voted in favour of someone, and two others voted in favour of someone else, then the vote must be taken again. If four people were on the side of one person, and only one against, then the four were in the right. If three and three, the three agreeing with Abdul Raḥmãn would be in the right, because what he chooses for Muslims is safer. Baladhori in *Ansãbol Ashrãf,* vol.5, p.15 has written that ‘Omar said, "Some people say Abubakr's election was a hasty error, God saved us the harm of it, and ‘Omar did not come to power by voting, but I have decided that my successor will be chosen by discussion. If four are on one side, and one on the other side, side with the four. If there was three against three, agree with the three that has Abdul Raḥmãn among them. If Abdul Raḥmãn (shook his two hands) together follow him." Mottaqi also has recorded in *Kanzol-Ommãl, vol.3,* p.160 that ‘Omar said, "Should Abdul Raḥmãn shake his two hands together you will then take him as Caliph." Mottaqi has also recorded

from Aslam that ‘Omar said, "Should Abdul Raḥmãn name any of them as Caliph you will have to obey him, and anybody who refrains from allegiance must be beheaded." The above stories explain that ‘Omar left the affairs of Muslims in the hands of Abdul Raḥmãn, and the discussion of the six whom he nominated to elect as Caliph was only as a security measure to ensure that his heir came to the throne. Ali was aware of ‘Omar's plan as is recorded in Ansãbol Ashrãf, vol.5, p.19 that Ali heard ‘Omar recommending Abdul Raḥmãn's approval for the election to Caliph. He said to his uncle ‘Abbãs "By God, we have lost the election." ‘Abbãs asked him "How did you know?" Ali said, "Saad is in favour of Abdul Raḥmãn because they are cousins. Abdul Raḥmãn is ‘Othmãn's son-in-law, and his friend. These three are on one side, even if Zubair and Ṭalḥa do vote for me they will win, and we shall loose because Abdul Raḥmãn is among them." Almost the same conversation is recorded in *Eqdulfarid,* vol.13, p.74. Baladhori has recorded in *Ansãbol Ashrãf,* vol.5, p.20 from Abi Mekhnaf that Ali was concerned in case Sa‘d Abdul Raḥmãn and ‘Othmãn agreed together. Therefore he took Ḥasan and Hosein with him to Sa‘d and said to Sa‘d, “ O Aba Is’ḥaq, I did not come to ask you to vote for me in spite of Abdul Raḥmãn. But if Abdul Raḥmãn asked you to take ‘Othmãn's part please do not, because I am a nearer relative to you than ‘Othmãn." Ali mentioned this to Sa‘d and reminded him of his relation, Ḥasan and Hosein's relation and Ãmena the Prophet's mother's relation with Sa‘d. Sa‘d said to Ali "You are given what you asked for." When Abdul Raḥmãn asked Sa‘d for consultation, Sa‘d said, "I vote in your favour, but not in ‘Othmãn's favour, because Ali deserves this position more than ‘Othmãn." Abu Ṭalḥa (the chief guard) came to the conference room to urge them to reach a decision and said to the consulting members, "You show avidity for discussion, but you delay the discussion. It seems that each of you is yearning to be the Caliph." Abu Ṭalḥa seeing the situation shed tears and said,

"I expected them not to have desire for the position, and I was afraid that none of them would accept the responsibility of being the Caliph, and each would trig to pass it to another." ‘Omar appointed his son as a member of the consultation without having a vote, but his son did not join the conference as recorded in *Ansãbol Ashrãf,* vol.5, p.21.

Abi Mekhnaf said that ‘Omar was buried on Sunday and Ṣohaib led the funeral prayer, and Abu Ṭalḥa led the daily congregational prayer. The consultants did not start their work that evening, and the following morning they supervised the treasury at Abu Ṭalḥa, the chief guard's request. Abdul Raḥmãn realized that the consultants were whispering to one another to discourage candidates then he said, "Sa‘d and I withdrew our claims as candidates provided I choose the Caliph, because the people were waiting for the result and they wanted to return to their home towns. All the candidates agreed except Ali who said, "I will think about it." Abu Ṭalḥa met them and Abdul Raḥmãn told him what he proposed, and of Ali's disagreement. Abu Ṭalḥa said to Ali, "You trust Abdul Raḥmãn as well as other Muslims. He is not himself a candidate because he does not like the responsibility, why do you not agree with him?" Then Ali asked Abdul Raḥmãn to swear that he would be impartial and would give the welfare of Muslims priority to his own fancy desires, Abdul Raḥmãn gave his word. Then Abdul Raḥmãn said to Ali, "Do not be in doubt." This happened either in the treasury house or in the house of Meswar Bin Makhrama. By request of Abdul Raḥmãn all members gave their word that anybody he chooses would be accepted. Abdul Raḥmãn took Ali's hand and said, "Swear by God that should I choose you as Caliph you would not favour Bani Abdulmoṭṭaleb, and act according to the Prophet's instructions thoroughly." Ali said, "Who can agree to do exactly as the Prophet did? I can only agree to do my best." Then Abdul Raḥmãn took ‘Othmãn's hand and said, "Swear by God that should I choose you as Caliph you would

not favour Bani Omayya and follow the Prophet, Abubakr and ‘Omar." ‘Othmãn swore to act accordingly, and gave his word. Ali said to ‘Othmãn, "You got what you wanted." Then Abdul Raḥmãn said the kind of thing to Ali. Ali said "I promise to follow the Prophet's instructions and to do that which I think is right according to Islamic Laws." Meanwhile ‘Othmãn Kept saving, "I give my word, as the prophets gave their words to God, to act according to the instructions of the Prophet, Abubakr and ‘Omar."

Then Abdul Raḥmãn shook the hand of ‘Othmãn and announced him as Caliph. All members of the consultation shook ‘Othmãn's hand, to show their acceptance of him as Caliph, except Ali who remained sitting after the others had stood to acknowledge ‘Othmãn. Abdul Raḥmãn said to Ali, "Agree or else I will behead you." None of the members carried a sword except Abdul Raḥmãn. It was said that Ali left the conference room angrily. Other members went after him to agree or else they would fight him. Then Ali returned and shook the hand of allegiance with ‘Othmãn. Baladhori has recorded in *Ansãbol Ashrãf,* vol.5, p.24 from Wãqedi that after ‘Othmãn came out of the conference room being Caliph, he went into the pulpit. Ple praised God, and paid homage to the Prophet, and said, “ O people, the first mount is hard. We have plenty of time ahead. If I am spared I will prepare a sermon for you. I was not a speaker before, but God will teach me how to deliver a speech."

It is written in ‘*Eqdulfarīd*, vol.2, p.140 that ‘Othmãn was one of those people who found it difficult to deliver speeches. It is also written in *Albayãn-Wat-Tabyeen* that ‘Othmãn made some mistakes in the pulpit when he said “ O people, Abubakr and ‘Omar used to prepare their speeches in advance." Abi Mekhnaf says that ‘Othmãn in the pulpit said, "I have not prepared a speech and have never delivered one. By the will of God I shall return soon and speak to you." It is

also narrated that ‘Othmãn went into the pulpit and said, "We are not familiar with addressing people, if we are spared, God willing, you will hear a good speech. I have to tell you now that by God's decree, ‘Obaidullãh son of ‘Omar has killed Hormozãn. Hormozãn was a Muslim but he had no heir, I the leader and the Caliph will forgive the murderer. Do you forgive him?" All answered in the affirmative, except Ali who suggested capital punishment for the murderer and pointed to ‘Obaidullãh, saying “O you hypocrite, if I got hold of you I would kill you in retaliation for killing Hormozãn." Ṭabari in his book vol.3, pp.292-302, has made one story from all the above narratives, and has condensed some parts of it so much that the events are not properly described. He has recorded the speech of ‘Othmãn from Saif only. We have written here a little about the `Consultation' to show the difference between Saif and others in recording the events. We shall 3xplain more about the discussion of consulting members in the conference room later. Saif has not manipulated the above event, but he has invented hundreds of narratives to defend the then rulers, and influential men. Ṭabari has shown a special desire to record from Saif. Should anybody read the events of the years 11—37 Hejri from Ṭabari's book, he would realize how much the events have been invented and/or converted.

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12 - QUMMĀDHBĀN

BY SAIF
BY OTHER THAN SAIF
COMPARISON

12 — QUMMÃDHBÃN SON OF HORMOZÃN ACCORDING TO SAIF

Abi Mansur had heard Qummãdhbãn saying, "The Persians living in Medina used to visit one another — once my father met Firouz carrying a dagger with a blade at each end. My father asked Firouz `Why do you want this dagger?' Firouz said 'I shall cut.' After ‘Omar was wounded, someone said that he had seen Hormozãn giving that dagger to Firouz. ‘Obaidullãh then went and killed Hormozãn (my father). When ‘Othmãn became Caliph, he told me to take my revenge on ‘Obaidullãh and kill him. Everybody wanted ‘Obaidullãh killed except a few who asked me to forgive him. I asked them if I had the right to kill him (‘Obaidullãh), they answered in the affirmative. Then I asked them, `Can you stop me executing the murderer of my father?' They answered in the negative, and swore at ‘Obaidullãh. Yet I forgave ‘Obaidullãh, all to please God and those people.

Then the people picked me up and took me to my house

carrying me on their shoulders." (End of Qummãdhbãn's saying.)

Saif in a second narrative has recorded that Abdul Raḥmãn Bin Abubakr said, "Last night I saw Abu Lolo (Firouz) talking to Jofaina and Hormozãn. When they saw me they scattered hurriedly. A double bladed dagger was dropped by them. It was the weapon used in stabbing ‘Omar. Only a few people were allowed to remain in the Mosque after the stabbing.

"One of them a man from the Tamīm tribe, ran after Abu Lolo, caught him, killed him, and brought the dagger back with him. It was the described dagger. ‘Obaidullãh son of ‘Omar waited until his father died, then he killed Hormozãn and Jofaina who was a Christian teacher. Ṣohaib the (provisional regent) Governor of Medina sent ‘Amr ‘Ãṣ to arrest ‘Obaidullãh. ‘Amr ‘Ãṣ tried several times until he recovered the dagger and arrested ‘Obaidullãh."

STORY TOLD BY OTHERS APART FROM SAIF

Ṭabari has recorded from Meswar Bin Makhrama that after ‘Obaidullãh (son of ‘Omar) killed Hormozãn, Jofaina and Abu Lolo's daughter he said, "By God, I shall kill those who were responsible for the murder of my father." Sa‘d took the sword from ‘Obaidullãh and imprisoned him in his house until ‘Othmãn came out of his house and told some of Anṣãrs and Muhãjirs about their opinion of ‘Obaidullãh as the murderer of innocent people. Ali said that he must be killed. Some Muhãjirs said, "‘Omar was murdered yesterday, should his son be killed today?" ‘Amr ‘Ãṣ said to ‘Othmãn, "You are lucky that blood was shed before you were Caliph."

We have previously mentioned that Baladhori in the

story of consultation has said that ‘Othmãn the Caliph at his first appearance in public said, "By decree of God, ‘Obaidullãh has killed Hormozãn. I forgive ‘Obaidullãh on behalf of all Muslims because, Hormozãn has no heir." Then ‘Othmãn asked for the Muslims' approval. All agreed except Ali who said, "This hypocrite must be killed, because he has murdered an innocent Muslim." He then pointed to ‘Obaidullãh and said, " I will kill you in revenge for Hormozãn.

‘Othmãn said, " I will pay Hormozãn's blood money." Ziãd Bin Labīd Bayãḍi composed the following verse regarding the murder of Hormozãn:-

‘Obaidullãh, it was evil of you to kill Hormozãn,
An innocent Muslim, without good reason.
‘Othmãn protected you, and saved your blood,
But no one will protect you from the vengeance of God.

‘Obaidullãh complained to ‘Othmãn and he ordered Ziãd to stop. Then Ziãd composed the following verse against ‘Othmãn:-

Aba ‘Amr when ‘Obaidullãh drew his sword,
He was going to commit an offence, By God.
To forgive a criminal and to commit a crime.
Are two horses reaching the end at the same time.
You have no right to forgive the murderer,
And if you do, I am sure you err.

CONCLUSION

Saif says that Hormozãn had a son, Qummãdhbãn. He also records a narrative from that son. Other historians say that because Hormozãn had no heir, Caliph ‘Othmãn forgave ‘Obaidullãh on behalf of Muslims in spite of his retaliation for Hormozãn's blood. Saif also says a man from the Tamīm tribe killed Abu Lolo to prove honour for one of his unknown fellow tribesmen.

13 - CITIES INVENTED BY SAIF

Dolouth, Ṭãwous, Je‘rãna and No‘mãn, Qordouda, River Oṭṭ, Altheni, Thanyat al-Rekãb, Qodais, Maqr, Waya khord, al-Walaja and Alhawãfi.

COMPARISON

13 — CITIES INVENTED BY SAIF

Saif has invented some cities such as Dolouth, Ṭãwous, Alje‘rãna and Na‘mãn of Iraq, Alqordouda, Nahr-aṭṭ, Thanyya Thanyyatol Rekãb, Qodais, Wayakhord, Alwalaja and Alhawãfi, which are named by Ḥamawi in the *Mo‘jamul-Boldãn,* by Ṭabari and others.

Yaqut Ḥamawi was very keen to record rare and peculiar stories in his book *Mo‘jamul-Boldãn.* He has written many of Saif's stories in his book when describing strange things about a place or a town. Apparently Ḥamawi possessed a manuscript of Saif's book as it can be noticed when he refers to Jobãr, Ja‘rana, Sharja and Sahid in his geography book *Mo‘jamul-Boldãn.* The manuscript was hand written by Abi Bak'· Mohammad Bin Aḥmad Bin Abdulbãqi Albaghdadi Hãfeẓ (d. 489 Hejri.[1] He was called Bin Khazeba and has

1. *Tãrīkhol Kãmel,* vo1.10, p.178; *Shadharãt-o-Dhahab,* events of 489 H.; *Lesãnol Mīzãn,* vol.6, pp.57,479; and *Tadhkeratol Hoffãẓ al-Dhahabi,* p.1224.

written some comments in the margins as well, and had narrated from Abibakr Alkhatie. In the margins there were comments by Abubakr Bin Saif. He was either Abubakr Aḥmad Bin Bakr Bin Saif Jessaini, whose biography is written by Ḥamawi and Sam'ani, under the name Jessaini, or Abubakr Aḥmad Bin Abdullãh Bin Saif Bin Sa'eed Sajestãni from whom Bin `Asãker has recorded all Saif's stories, and Bin Nadīm has written his name in his book *Alfehrest,* page 119 under the name 'Obaidullãh Sajestãni. Ḥamawi has written some of Saif's stories in his book in the same manner as Ṭabari, but there is one difference between them. Ṭabari has recorded events such that a few events make a whole story. He also usually gives the sources of his information. But Ḥamawi sometimes recorded a part of an event because he liked the styli of the poetry or prose in which it was written. He does not even mention Saif's name in most of them. We can find some of Saif's stories in Ḥamawi which are not written in Ṭabari and vice versa. Each of these two historians have chosen those of Saif's inventions which suit his own purpose. Ḥamawi has recorded pieces from Saif under the names of towns as follows:-

1. Dolouth

A man from the tribe Abdulqais called Ṣoḥãrã says, "At the battle of Hormozãn, which took place at Ahwãz, a town in between Dolouth and Dojail, I met Harem Bin Ḥayãn and took a bunch of dates to him…etc."

Ṭabari has recorded in vol.1, p.2537, the year 13 Hejri the above story as far as "A bunch of dates." While Ḥamawi proceeds in his recording beyond Ṭabari. Therefore Ḥamawi could have not recorded from Ṭabari and he must have had excess to Saif's manuscript.

2. Ṭãwous

Ḥamawi says that it is a place in the province of Fars (in

Persia). Saif has said that "‘Alã′ Bin Ḥaẓrami despatched a troop by sea to Tawous without ‘Omar's approval." Ḥamawi has recorded this story which has also been recorded by Ṭabari from Saif in vol.1, pp.2545—2551, year 17 Hejri, but Ḥamawi has also recorded a poem composed by Khãlid Bin Mondher which Ṭabari has ignored.

3. Je‘rãna and No‘mãn

They are two places in Iraq according to Saif, as has been recorded by Ḥamawi. Ḥamawi has mentioned Saif's name in ten or more places. But there are many towns about which he has written in his book without mentioning Saif's name. The reader of the latter case would think that Ḥamawi has expressed his own opinion, an example is Qordouda.

4. Qordouda

When Ṭolaiḥa the false prophet arrived at Samierã, he received a message from Thamãma Bin Oas Bin Lãm Alṭã’i saying, " I have about five hundred men, if you want any help. We are at Qordouda and Ansor by the sands."

Ḥamawi has taken the above story from Ṭabari.[1] Ibn Ḥajar has also used information taken from Ṭabari while writing the biography of Thamama. There is no trace of Qordouda and Thamama anywhere except in Saif's stories.

5. River Oṭṭ

Khãlid Bin Walīd sent one of his generals called Oṭṭ Bin Abi-Oṭṭ, who was from the tribe Bani Sa‘d, to Dowraqestãn. The general camped by a river there and later the river was called River Oṭṭ after that general. Again the reader may

1. Ṭabari, vol.1, p.1892, *Ertedãd Ghetphãn*, year 11 Hejri.

think that Ḥamawi had written that of his own accord, yet he borrowed the story from Ṭabari. Ibn Ḥajar also recorded that same story which describing the word Oṭṭ (from Ṭabari).[1]

6. Ermãth, Aghwãth and Emãs

These names described by Ḥamawi are borrowed from Ṭabari as we have explained previously at the battle of Qãdesyya.

7. Altheni, Thanyat al-Rekãb, Qodais, Maqr, Wayakhord Walaja and Alhawãfi.

Are some of the names Ḥamawi has borrowed from Ṭabari, vol.1, pp.2026,2648,2230-33,43,65,88,94,2326-38, 2037-8 and 2618-25 and also 2169 respectively without mentioning their inventors name, Saif. Ḥamawi has written of other places and towns in his book *Mo'jamul-Boldãn.* He has obtained them from Saif's work, and we are unable to find in any other geography or history books, viz:-

1. *Ṣifat Jazīratul Arab* by Abi Mohammad Alḥasan Bin Aḥmad Bin Ya'qub Bin Yusof Bin Dãwoud known as Bin Ḥã'ek (d. 334 H. — 945/6 A.D.)
2. *Fotooḥol Boldãn* by Baladhori.
3. *Mukhtaṣarul-Boldãn* by Abibakr Aḥmed Bin Mohammad Hamdãni known as Bin Faqīh lived third century Hejri.
4. *al-Ãthãrol Bãqia 'Anel Qorounel Khãliah* by Aburaiḥãn Mohammad Bin Aḥmad al-Birouni Kharazmi (d. 440 H.).
5. *Mo'jam Masto'jem* by Abi Obaid Abdullãh Bin Abdul Aziz Bin Maṣ'ab Albakri Alwazir (d.478 H.).
6. *Taqwīmul Boldãn* by Ismail Ṣãḥeb Ḥama (d. 432 H)

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1. Ṭabari, vol.1, p.2052, news following Ḥeyrah.

Two contemporary geographers have not trusted Ḥamawi and have not mentioned those places in their books.

1. Lestyrenj, his book: *Cities of East Caliphate.*
2. ‘Omar Reza Keḥãla, his book: *Geography of Arabian Peninsula.*

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14 - SAIF AND THE DATES OF THE EVENTS

COMPARISON

14 — SAIF AND THE DATES OF THE EVENTS

Saif has not only invented stories, he has also changed the dates of true events.

1. Ṭabari, vol.2, pp.553-556 regarding the Battles of Obollah,[1] has recorded from Saif that Abubakr sent Khãlid to Iraq. Pagans had camped between the water supply, and the Khaud's army. God sent rain clouds to aid the Muslims. The Muslims fought and won the Battle of Obollah. Khãlid sent the fifth of the booty (as tax) and an elephant to Medina. Simple women of Medina asked, "Is the elephant God's creature or man made?" Then Ṭabari says, "The Battle of Obollah differs greatly as it is recorded by authentic historians, it occurred in ‘Omar's time, in the year 14 Hejri and the com-

1. Obollah, is a name of a city near river Tigris, and Baṣra, came to be a city at the time of ‘Omar while Obollah an older city was an army headquarter by order of Kasra, from *Mo‘jamul Boldãn.*

mander was ‘Otba Bin Ghazwãn and not Khãlid.

Saif has misdated the event as well as misrepresenting the commander and the Caliph.

2. Ṭabari in vol.2, p.89 has written ‘Omar sent ‘Otba Bin Ghazwãn to Basra in the year 14 Hejri and Saif has recorded the year 16. Bin Kathīr has noted this difference in vol.7, pp.47-48 of his book.

3. The event of Yarmook, it is written in vol.7, p.61 by Ibn Kathīr, "Yarmook event happened in the year 15 Hejri according to Laith Bin Sa‘d, Bin Lahba'a, Abima'shar, Walīd Bin Muslim, Yazid Bin ‘Obaidah, Khalifa Bin Khaiyãṭ, Ibn Kalbi, Mohammad Bin ‘Ãedh, Bin `Asãker and our learned Dhahabi, but Saif and Ṭabari say that it happened in the year 13 Hejri. Bin Kathīr again has mentioned this event in his reference to the year 13 Hejri. Bin `Asãker vol. l, p.159 says, "Saif has said that the event took place in the year 13 Hejri before the conquest of Damascus but no one has agreed with him."

4. The event of Feḥl. It is written in vol.7, p.25 Ibn Kathīr, "The event of Feḥl took place before the conquest of Damascus according to most historians. But Abu Ja‘far Bin Jarīr (Ṭabari) following Saif says that it happened after the conquest of Damascus." Baladhori has written in *Fotooḥol Boldãn,* p.137 "It is said that the event of Feḥl of Jordan took place two days before the month Dhilqa‘da ended that is five months after ‘Omar became Caliph."

5. Departure of Hercules from Syria. Ṭabari has written in his book vol.3, p.99 "Hercules left Syria for Constantinople at the year 15 Hejri. according to Ibn Is’ḥãq. But according to Saif it was the year 16 Hejri." Ibn Kathīr has mentioned this difference in his book vol.7, p.53. Baladhori has agreed in *Fotooḥol Boldãn* page 162 with Abu Is’ḥaq.

6. The conquest of Orshelim, Ṭabari vol.3, p.103 has recorded from Saif, "The treaty between ‘Omar and the

Palestinians was in the year 15 Hejri." Ibn Kathīr vol.7, in p.57 has written that the conquest of Palestine took place in the year 16 Hejri according to all historians except Saif. Baladhori in pp.165—166 says that this happened in the year 16—17 Hejri.

7. The conquest of Aljazīra. Ṭabari has written in vol.3, p.155 "In the year 17 Hejri, Aljazīra was conquered according to Saif. But Ibn Is'ḥaq says that it was the year 19 Hejri. Bin Kathīr in vol.7, p.76 and Ḥamawi in *Mo'jamul Boldãn* have mentioned this difference. Baladhori in pp.204—205 has agreed with Ibn Is'ḥaq's dated 19 Hejri.

8. Plague of 'Amawãs. Ṭabari has written in vol.3, pp. 161—163 "Ibn Is'ḥaq says that it was in the year 18 and Saif says that it was in the year 17 Hejri." Ibn Kathīr has written the narratives regarding this plague in his book vol.?, pp.77—79 and has mentioned Saif's error and in page 78 says, "Mohammad Bin Is'ḥaq and Abuma'shar and some others say that it happened in the year 18." Baladhori has written in *Fatoohol Boldãn* page 165 that the plague of 'Amawãs was in the year 18 Hejri.

9. The event between Persians and Muslims, Ṭabari has written that according to Saif it took place in the year 15, but it was the year 16 according to Ibn Is'ḥaq and Wãqedi. Ibn Kathīr has mentioned this difference in vol.7, p.60 of his book.

10. The Battle of Khorasãn. Ṭabari in vol.3, p.244 and Ibn Kathīr in vol.7, p.126 have recorded from Saif that it took place in the year 18, but others say that it was in the year 22 Hejri.

l.l.. The Battle of Tabarestãn. Wãqedi, Abuma'shar and Madã'eni have recorded that Sa'd Bin 'Ãṣ fought in Tabarestan in the year 30 Hejri. But Saif says that Sowaid Bin Moqarran made the Treaties of Ṭabarestãn in 'Omar's time (long before the year 30 Hejri).

CONCLUSION

CONCLUSION

For many years I have done a thorough research in the History of Islam, Ḥadīth and Instructions of the Prophet Muhammad. In 1949 I came across some dubious Muslim stories in Islamic History books. I was puzzled that in many instances truth has been ignored and/or omitted. Instead fictions and fictitious characters have appeared in the history books, and in particular in the early years of Islam, that is, the era of the first four Caliphs and the Omayyad Dynasty (Mo'ãwia especially).

I have traced these fictions and fictitious characters in most of the available publications, especially the most famous ones, which have usually been the major source of information to other historians and Western historians specializing in Islamic history.

After careful study, I was convinced, beyond a shadow of a doubt that some of them were forged for special purposes. The origin of these fictions and fictitious characters is Saif Bin 'Omar Tamīmī, the author of *al-Fotooḥ al-Kabir War-Reddah* and *al-Jamal wa Maseer 'Ãyesha wa Ali*. Saif

differs from genuine authorities not only in material but also in *Sanad* by using narration of non-existing people. Saif had invented these stories and non-exiting characters in order to please those, who wished to cover-up the truth and present the events of history quite contrary to what it actually was.

Some historians found Saif's stories corresponding to their own tastes, simply because Saif created in his stories, humanitarian characters, heroes and exceptionally nice and rational persons out the then rulers, governors and army commanders. He has also created mysterious cases, quite unlike the rules of mother nature, in order to make them sound like miracles, like sands turning into water, sea turning into sands and cows talking to men to show their hidden place for the army of Islam, etc.

Furthermore, the rulers, governors, commanders and influential people in the early years of Islam, had involved themselves in matters, which were not suitable. Saif's stories had covered-up those faults with legible excuses, and hence has prevented the criticism towards them.

For example we see the following in Saif's writings:-

1. Saif has recorded that, Ali Bin Abi Ṭãleb, gave his allegiance to Abubakr in the very same day that others had given their allegiance!! While, Ali refused to give his approval and allegiance until and after his wife (The Prophet's daughter Fãṭemah) died.

2. Saif has recorded that Sa‘d Bin ‘Obãdah, unwillingly gave his allegiance!! While he refused to give his allegiance, and as a result of this, he was murdered at his deported place, Ḥowãrīn.

Saif has recorded that all those people from various tribes, which were ordered to be killed, and their wives were taken as prisoners of war were *Mortad* (that is, had accepted Islam and later refused it!!) While, the truth is that they

refused to give their allegiance to Abubakr.

4. Saif has reworded the Prophet's saying, while informing of a woman riding on a camel and nearing Ḥaw'ab as being Umm Zomal!! We know now that she was 'Ãyesha, Um al-Mo'menin (Abubakr's daughter and wife of the Prophet).

5. Saif has recorded that Moghaira Bin Sho'beh (a governor at 'Omar's time) was in his house, when he was seen having an inter-course with a woman, those who had seen him could not see the woman and she could have been his wife!! We have noted, that recordings by others contradict this fully. Moghaira Bin Sho'beh was in Urn Jamīl's house and was having inter-course with this woman, when he was seen.

6. Saif has recorded that Abu Meḥjan Thaghafi was imprisoned at 'Omar's time, due to a poem he had recited which favoured wine!! The truth is that he was literally drunk all the time.

Perhaps, some of the Western historians had also found what they had been looking for in Saif's i n vented stories, that is, mass murders and savage behaviours by the army and soldiers of Islam. We have noted in Saif's stories that Khãlid Bin Walīd, was busy for three days and nights beheading the prisoners of war; in addition, we note that Khãlid beheaded, even the innocent people, all this because Khãlid had swore `he will make a river from their blood'!! Unquestionably non-sense.

Western historians have read in Saif's stories that the number of people killed in most of wars in early days of Islam was well over one hundred thousand, indicating their inhuman and savage behaviour to eradicate mankind like Houlka and Mongole.

They have noted in Saif's recordings that the most Muslims out of the perimeters of Mecca and Medina were Mortad after the Prophet Mohammad and they had to be converted again *by* force and through the sword, indicating

that Islam progressed and expanded by force!!

And finally, The Western historians had learned through Saif's recordings that a Jew named Abdullãh Bin Saba, had so much influence in the immediate followers of the Prophet, diverting their minds from the main teachings of Islam and causing an uprising, leading them to kill the Caliph. All these happened, as a result of an effort of a mysterious Jew!! etc.

Perhaps, Western historians liked Saif's stories so much that they based their analytical work on Saif's recordings and did not bother to dig into true recordings by others and they made no mention of the more reliable recordings.

After a thorough research in Saif's recordings in *al-Fotooḥ Wal-Reddah* and *al-Jamal Wa Maseer 'Ãyesha Wa Ali,* we arrive to this very fact, that Saif's recordings have influenced greatly many other writers, including some notable writers such as Ṭabari, Ibn Athīr, Ibn Kathīr and Ibn Khal-doon. Furthemore, while comparing Saif's recordings with that of other recordings, we arrive to this conclusion, that the some learned men of Ḥadīth were quite right that Saif was a lair and a fiction writer.

As far as Saif being a *Zendiq*, which some learned men of Ḥadīth, and scholars have accused him of is concerned, we will discuss this matter in the book of "*150 Ṣaḥãbīs Mokhtalaq* (150 non-existing companion)". In the third book, we will try to discuss and analyse Saif's book "*al Jamal…*" Saif wrote the book with the aim of explaining the causes of the uprising in the Caliph 'Othmãn's time, defending the rulers of Omayyad Dynasty such as Mo'ãwia and Abdullãh Bin Abi Sarh, and explaining the reasons which the Muslims in various countries were angry and disgusted with Omayyad rulers, etc. We will try to analyse these Ḥadīths; the sources and the narrators in the third book.

al-Sayed Murtaḍã al-`Askari

THE END OF TRANSLATION

If it was not that "Despair equals infidelity to God," I would have had no hope of finishing this translation. The reader can see from non-consistency and unevenness that this is not the work of one man. After I read the Persian edition of the book I suggested to a friend whose fiancée was an English girl that they might translate the book into English. But they soon married, and changed their minds. Thereafter I decided to do it myself realising the work is too much for me, "Empty the sea by bucket." Time! English!

My translation has been corrected by different people and this answers the unevenness of it. Anyway I did my best to write the references correctly, but I did not bother much about spelling of the names, because they change the pronunciation and spelling following their case in Arabic

(the original text) and the aim of the book is not literature, but to prove that Saif has distorted the history of Islam in favour of the then rulers, Caliphs and Governors who wanted to convince people that they were in the right, the followers of Ali were in the wrong. Moreover I have attempted to convey the idea of the original author to the reader that not all sentences written in the so-called authentic Islamic history books are right, but there are fictitious characters playing the roles of heroes who have been accepted as being persons for fourteen centuries such as Abdullãh Bin Saba.

J. Moqaddas.

Rugby.

28/4/1974

A NOTE BY THE EDITOR

I am honoured to have had the pleasure to review, edit, and compare the English translation of Truth Behind Fiction, Abdullãh Bin Saba (a study in the early history of Islam), with the Persian translation.

Special thanks is due to Mr. Mohammad ‘Alãvi, who kindly read a few chapters, and compared them with the original Arabic text.

Some sections were altered with minor changes and some others were either revised or completely retranslated.

It is our sincere hope, that this study will induce and encourage some Western scholars, to do a more thorough research in other matters and periods, finding out the truth behind myth which have prevailed for many centuries.

Hossein Saheb.